

Why is so little said today about Zwingli?

VIENNA, Austria (RPS) — The reason why on the occasion of the 500th anniversary of Zwingli's birth there is comparatively little talk about this prominent Swiss Reformer may be found in the fact that clergy of all confessions feel offended by Zwingli's free, serene and open way of speaking.

This idea was expressed by Prof. Gottfried Locher from Bern — one of the most prominent Zwingli specialists — in a lecture held in March in Vienna. Underlining Zwingli's significance for the

Church today, Prof. Locher rejected the much repeated notion that the Zwinglian Reformation was not ecumenically oriented.

Zwingli lives in the tradition of the one Church, said Locher, not simply repeating it but on the contrary applying it dynamically to the problems of today. The cross of Jesus Christ brings redemption and puts the individual in a correct relationship to God, but this very fact influences not only the soul, but the whole of life, including society, politics

and the state.

The church, according to Zwingli, has to perform a prophetic ministry, also in socio-political affairs: when authorities violate God's or human rights, resisting them becomes a duty. On this basis Zwingli took position on problems which are still very acute even today: he was extremely mistrustful of monopoly corporations which keep prices unduly high. Capital must serve labour and not vice-versa.

Professor Locher finally underlined

the democratic nature of the Zwinglian reformation, which was not imposed from a sovereign on his subjects, but was freely decided upon by the population of towns and villages, thus giving to each local church a strong conscience of its autonomy.

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

39th year of publication,

April 27, 1984
No. 1927



On to the fields of praise

Peaceful rural scene along highway 4 between London and St. Thomas, Ontario. Reminds of the poem "Fernhill" by Dylan Thomas:

*So it must have been after the birth of the simple light
In the first, spinning place, the spellbound horses walking warm
Out of the whinnying stable
On to the fields of praise.*

Mulroney promises switch back on Election Act

CALGARY, Alta. — Brian Mulroney, leader of the Progressive Conservative Party, admits that his party was asleep at the switch when an amendment to the Canada Election Act was passed on October 25 of last year.

The admission came after he addressed a group of students and teachers at Western Canada High School and one of the students asked

him why his party had allowed the amendment to pass. The student's objection was in regards to that part of the amendment that forbids "third parties" from incurring election expenses during election time.

Mr. Mulroney promised that his party would seek to change the Act to remove the objectionable part.

For editorial comment see page 2.

ORKAR organizing famine relief to muslims

JOS, Nigeria (CRWRC) — John Orkar says that when he was a student in Winnipeg, Manitoba and Halifax, Nova Scotia, local Christian Reformed people showed him and his family "great kindness." Partially because of this "word and deed ministry" he accepted the post of CRWRC Nigeria Field Director.

Now John Orkar is organizing the Nigerian Christian community before droughts and famines there reach East Africa proportions. Farmers tell him they can't remember a worse time.

CRWRC Africa Field Director Lou Haveman says, "If rains come on time this April, farmers can expect a September harvest. There won't be massive starvation this year. The most vulnerable — elderly with children away in the city, mothers and children with no male provider, urban unemployed youth absent from the extended family — will die quietly of malnutrition-related causes.

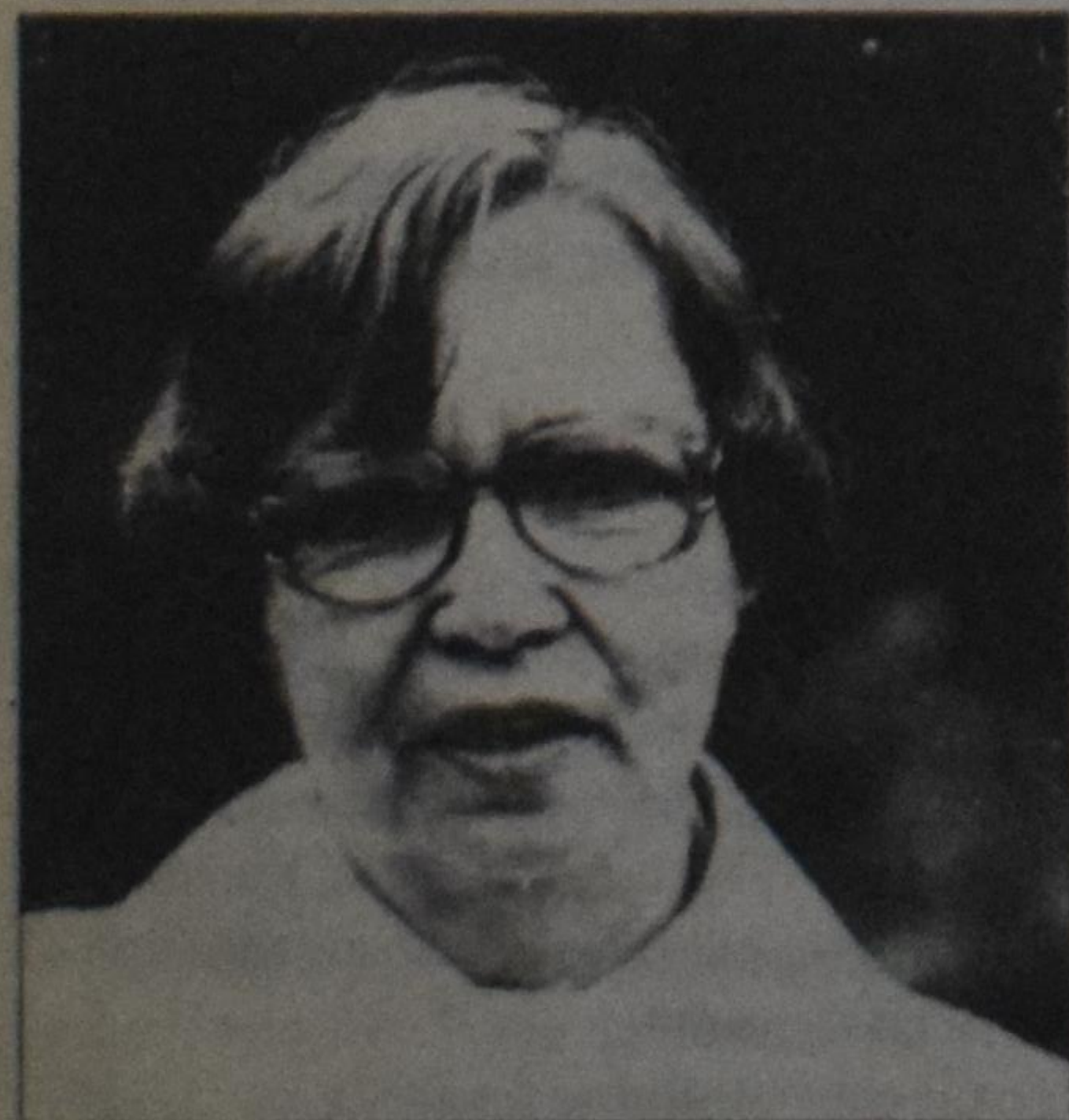
"But if 1984 rains in West Africa are as poor as 1982 and 1983 rains, we expect

Thinkbit

If you were on trial for being a Christian, would there be enough evidence to convict you?

Niagara Scene, April, '83

Betty Nieuwstraten passes away



Bert Witvoet

HENDRIK IDO AMBACHT, The Netherlands — Betty Nieuwstraten formerly from Chatham, Ont., passed away on the night of April 13. She had a heart attack and died peacefully.

Betty is known to readers of *Calvinist Contact* for her sensitive children's stories. One of them, "Oh for a dike" told about her birth place Hendrik Ido Ambacht. It was to this town that she returned at age 65, and it was here that she died.

For several years she struggled with cancer and it appeared that an operation had removed all of it. However, upon her return to Holland doctors discovered that she suffered from bone cancer, which appeared to be in remission.

According to a close friend, Mrs. E. H. Snee from Chatham, Betty was spared a great deal of possible suffering with her peaceful death.

Miss Nieuwstraten taught in the christian elementary school of Chatham for 25 years. She was born on October 12, 1917.

She will be remembered by many of her former pupils and friends for her strong commitment to the Lord. Consistory members of the church she used to attend in Chatham commented on how she never failed to teach her children about the greatness of God's love both in creation and in every individual. "No matter who they were, God was close to each one of them," she used to say.

We at *Calvinist Contact* thank God for the sensitive way in which she communicated this love also to us in her articles.

a tremendous problem requiring massive international aid."

Orkar is administering a \$20,000 CRWRC grant to TEKAN, a fellowship of Christian Reformed-related churches, to purchase, store, transport, and distribute local grain. Haveman says they'll start with \$5,000 and add the rest when the plan is set up to help 4,000-5,000 people. TEKAN pastors will identify and register people for food-for-work or weekly distribution.

Hillcrest Christian School has collected \$5,000 and TEKAN churches have already gathered yarns, rice, maize, money, and blankets to give out when the pinch is worse.

"From mid-1983 to December, the Nigeria maize price increased 90-125 %; it usually goes up 50 %," Haveman says. "Hardest-hit are the five most northern of Nigeria's nineteen states, which are 400-500 miles north of our projects.

"Though food production is down 30-95 %, some local food is available from 1982 holdovers, 1983 excesses, and from hungry people desperate for cash to pay school and medical bills.

In this issue:

Skillen interviews a Palestinian Christian on Middle East conflict p. 10
An article for smokers only; others, please don't read p. 11
Dutch: Betty Nieuwstraten writes about inequalities in Holland. This is her last contribution p. 18

Calvinist Contact

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Canada mail: Second class mail registration No. 9-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 13, 27, August 10, 17 and December 28, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15 a.m. - 4:15 p.m.

Advertising

Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.

Subscriptions:

\$22.50 for 47 issues. \$42.50 for 94 issues. Airmail \$75.00 for 47 issues.

Canadian Calvinist founded 1945

Contact founded 1949

Calvinist Contact since 1951.

Editorial

Editorial Advisory Board: Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart.

Glad somebody is waking up

It's good to hear that the Progressive Conservative Party has changed its mind about a controversial change in the Canada Elections Act. *Calvinist Contact* reported on the legislation that was "slipped through the House of Commons with remarkable haste" (C.C., Jan. 27).

The amendment to the Act that caused most controversy was the one that sought to forbid the incurring of election expenses by "third parties," meaning individuals or groups other than political parties or candidates.

Organizations like the pro-life movement interpreted the swift passing of the bill as an attempt to muzzle single-issue groups from publicizing their point of view during elections. According to the bill only consent of a candidate or a registered party would allow "third parties" to publish their views.

A noble intent

This was probably not the intent of the bill. A close reading of the House of Commons Debates in Hansard, October 25, 1983 shows that the mind of the House was more on preventing any candidate or party from achieving an unfair advantage.

The Elections Act regulates the amount of money a candidate or party may spend during an election. However, a non-registered individual or group could throw support behind a registered party or candidate, and not be subject to any limit of spending. Thus the scales of equity would be out of balance again.

By passing a bill that forbids the spending of money on election issues by "third parties" the House hoped to put a stop to what they considered an unfair practise.

However noble the intent, the effect was what the pro-life movement said it was. The Act prevented legitimate groups and individuals from publishing their points of view at election time.

Today we hear that Conservative leader Brian Mulroney admits that his party was "asleep at the switch" when the amendment, previously agreed to by all parties, was passed on October 25. We may soon hear from the other parties that the whole House was asleep.

Although that is a strange metaphor to use for what happened that day. It took the honourable representatives less than an hour to pass the first, the second and the third reading!

Three readings and a vote within one hour seems more like being hyperactive than asleep at the switch.

Somewhat of an interference

It is worth noting that at least one member, Mr. Chuck Cook of North Vancouver-Burnaby, warned that it was "somewhat of an interference with the rights of an individual to lobby on behalf of a political party or candidate."

We could extend that warning to include interference with the rights of an individual or group to simply express themselves on their own behalf, never mind lobbying for anyone.

It is to be hoped that we will soon hear from the Liberals and the NDP that they too will seek to change that part of the amendment to the Canada Elections Act that in effect hampers the free expression of opinions and convictions during a crucial time of the democratic process.

No Solomon's judgment in Toronto

In the April 16 issue of Maclean's, columnist Barbara Amiel comments on the Toronto case involving a dispute between a husband and wife about the child which the wife wanted to abort. The judge ruled that the father had no legal rights to represent the fetus because a fetus is not considered a person.

Ms. Amiel compares the judgment to the judgment of Solomon, who had to settle a dispute between two women about a child. She writes:

"Solomon looked at the woman who was prepared to give up the child so that it could have the gift of life and made his judgment: 'Give her the living child, and in no wise slay it: she is the mother thereof.'

... Our society has arrived at King Solomon's judgment in reverse ... Our law has awarded the child to the parent who would — very fairly — cut it in half."

Ms. Amiel's comparison is a striking one, and sheds biblical light on the judgment of an unjust society.

Letters

We need more shouting

Regarding your editorial "Where is our war of the crosses?" (C.C., March 30) ... thank you for standing up and shouting. The editorial should be framed and hung in every livingroom.

We need a lot more shouting!

Dick H. Vanharten,
Surrey, BC

C.C. an immigrant paper

With all respect for your paper, we like it very much and wouldn't do without it. Still, we have this against it: it is hard to read some times.

Take the article by the Presbyterian minister, for instance, of March 16. Well, if you need a dictionary when you read

C.C., you may as well stick to your *Reader's Digest*.

What I want to say, Mr. Editor, is keep it simple. C.C. is an immigrant paper. Use ordinary language for ordinary people.

W. Prosper,
Athens, Ont.

Editor's style a pain in the syllabus

Now what am I going to say to my grade sevens? How am I going to explain to them that while it's all right for the editor of the reformed, Calvinistic standard bearer, *Calvinist Contact*, to excuse his spelling errors or use of non-standard English on the basis of "stylistic



bias" (C.C., 23 March 1984), it's not all right for them to do the same. They must still follow the rules laid out for them in their English texts, spellers, and dictionaries.

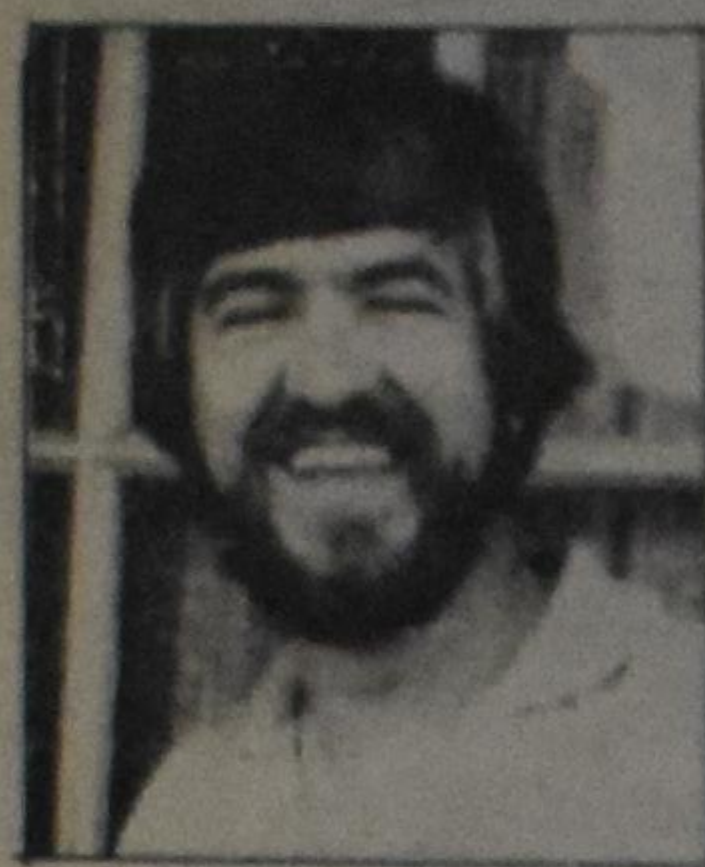
The books identify a capital "c" Christian as a proper adjective, (the editor says it's a noun, but its usage in context determines its part of speech designation). Proper adjectives, the texts say, are those adjectives that are derived from proper nouns.

So up with capitalized proper adjectives and down with "modifier." Whatever happened to "change the 'y' to 'i' and then add suffixes beginning with a vowel"? Or is this, too, only reflective of a stylistic bias?

— You see, students, rules are only there as guidelines. You may use them or not as your stylistic bias dictates. Now put away your spelling and take out your Bible notes. Let's continue with our study of the ten commandments ...

Lloyd Burghart,
London, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



'Every new movement or manifestation of human activity, when unfamiliar to people's minds, is sure to be misrepresented and misunderstood.'
(Edward Carpenter, 1844-1929)

They say that familiarity breeds contempt. Maybe that's so. But it's equally true that things strange and new are usually unpopular.

A prophet may not be honoured in his own hometown, but he seldom fares much better elsewhere. New things are suspicious things in the minds of most.

I know of a colleague of whom it was darkly said (as he was leaving for a different charge): 'It's a good thing he's going; why, the man has introduced *thirty-three* changes while he was here!' The obvious implication was that the damage might possibly still be undone with the man's timely leave-taking.

New things are not popular things.

Now I have known that fact all of my (short) life, but it never ceases to amaze me again that Christians can have that mind-set. Oh, I know that not all new things are good things. I'd have to be feeble minded to think that.

But *without* new things we are doing but a poor job of praising the Lord. At least that's what the Bible says. Listen:

'Sing a new Song to Him, play skilfully on the strings, with loud shouts!' (Ps. 33:3); 'O sing to the Lord a new song!' (Ps. 96:1, 98:1); 'I will sing a new song to Thee, O God, upon a ten-stringed harp.' (Ps. 144:9); 'Sing to the Lord a new song.' (Ps. 149:1); 'Sing a new song to the Lord' (Isaiah 42:10); 'He put a new song in my mouth' (Ps. 40:3).

Our praise, our songs are to be new. Why is that? I suspect it is because 'the steadfast love of the Lord never ceases, His mercies never come to an end, they are new every morning' (Lamentations 3:22,23).

It is fascinating to me also that we speak so often of a God who is busy 'making all things new!' (Is. 65:17; 66:22; II Cor. 5:17; II Peter 3:13; Rev. 21:1,5). Like, how are we going to cope later on unless we begin to practise a little bit here already?

As a matter of fact, that is the intent of course of the One Who puts a new spirit in his children in the here and now (Ez. 11:19; 36:26; I Cor. 5:7; II Cor. 5:17; Eph. 4:24; Col. 3:10); God's intention is that we make a small beginning of the new obedience that He desires, in the power of the new spirit, the Holy Spirit.

Not only is that a life-long retraining, a walking on new ways, but in the end even our very name will be changed, and become a new name (Rev. 2:17), and we'll have to rehearse still another new song! (Rev. 5:9; 14:3).

Do you understand my astonishment that a people who find their identity in an ever renewing God, who are sustained — supposedly — by a new Spirit Who works daily renewal, and who have pinned their hopes for the future on a world in which, behold, all things are new, that such a people, I say, are afraid of something new!?!?

Amazing! Don't you agree?

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

l o n g e r l e t t e r

Not everyone stops for a stop sign

Rev. Tuyl wrote on question and answer 85 of the Heidelberg Catechism about discipline (C.C., March 16). He says, "christian discipline is apparently in that part of the Lord's day no longer a function of the Word, but a task of officers."

If Rev. Tuyl had read the text underneath the answer, he would maybe think differently: Matthew 18:15-18.

Titus 3:10 he also could read.

But let me take an example from the law of the land, there is a law that tell us how fast we may drive and that we have to stop for a stop sign.

But that is not enough; that law has to be enforced. Rev. Tuyl must be one of the few who never drives too fast and always stops at a stop sign. But there are plenty who drive too fast and who do not stop at a stop sign."

The police is there to enforce the law. They will hand you a ticket if you go too fast, and the judge in court will tell you how much you have to pay.

So it is in the Church. If as members we live contrary to what we have confessed and to the teachings of the Church,

Tuyl's reply

It was gratifying to hear from such a distinguished and experienced member as brother A. Helder. He was one of the men who guided my first hesitant steps in the office of minister of the Word.

I am re-affirming my position that church discipline is a function of the Word, and of the Word only. I know of only one key to the kingdom of God: the Word.

Question 83 of the Heidelberg Catechism states that there are keys (plural) to the kingdom of God, and the rest of the Lord's Day makes it abundantly clear that christian discipline is a function separate from the Word. It is against that suggestion that I raised my objection. It is too reminiscent of the power of the priest in the confession booth.

Let there be no doubt about my agreement with the necessity of christian discipline. All I am saying is that christian discipline is a function of the Word. I referred to II Timothy 3:16 from which I conclude that teaching, reproof and correction are functions of the Word.

The "brotherly counsel" of Answer 85 is nothing else but the proclamation of the Word to an individual. The preaching

founded upon the Word of God we have to listen to the preaching. Sola Scriptura.

But if we do not listen and go our own ways then it is the task of the consistory and especially the minister and elders to visit such a person.

Don't you remember Rev. Tuyl that the two of us were visiting a person who hardly ever darkened the door of the church, and how that person flew into a rage? When we were on our way home, you said to me, "I thought he was going to throw us out."

It would be nice if the sinner would repent through the preaching of the Word. It would make the task of the elders much easier and would save many headaches and long consistory meetings.

It would also save many sleepless hours. I have gone through it myself and speak from experience. As far as I can see, the one will not be done without the other.

Preaching and warning go together.

A. Helder,
Belmont, Ont.

in case of "brotherly counsel" is done by means of an appeal to the individual, as it is done on Sundays to the congregation assembled.

Elders who exercise christian discipline have no other tools than the Word. I realize that Jesus used the plural when he said: "I will give you the keys of the kingdom of heaven," but the plural — I take it — refers to the multi-faceted functions of the apostolic word rather than to an authority next to the Word. Elders, no less than preachers, are ministers of the Word.

I remember with great fondness the time of my ministry with brother Helder in the consistory of the Aylmer congregation. To this day I maintain that both in the congregation as well as in the consistory I was taught more than I taught. The debt which I came to owe that way to "my first love" cannot be repaid.

But it may be reduced an infinitesimal amount by my insistence that in our mutual ministry we have only one key: the Word, and nothing else but the Word.

Carl D. Tuyl,
Toronto, Ont.

EDITORIAL POLICY: We encourage our reader to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the

upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Response

Journalists are a non-conforming lot, aren't they? Look at your daily newspaper and notice that those who use the Canadian Press style write words like 'labor' and 'honor' instead of 'labour' and 'honour' the way you teach it. Now what are you going to say to your grade seveners?

I know what you can say. Say that once they have control over their writing and understand the rules of grammar, they have the wonderful freedom to break loose from the eighteenth-century obsession to conform. Say also that language is a living thing and that we don't generally ask anymore "Whom are you going to see?" even though 'whom' is a direct object.

I don't agree that 'christian' and 'Christian' are *proper* adjective and *proper* noun. A proper noun names a particular member of a group: Mr. Ward,



Pontius' Puddle

SHOULD CHRISTIANS FIGHT FOR THEIR CONVICTIONS?

IT'S CERTAINLY EASIER THAN LIVING UP TO THEM.



London, Bank of Montreal. 'Christian' names a member of a common group; hence, it is a common noun.

I suspect that the reason we capitalize it is because we think it is important.

Yes, usage determines the part of

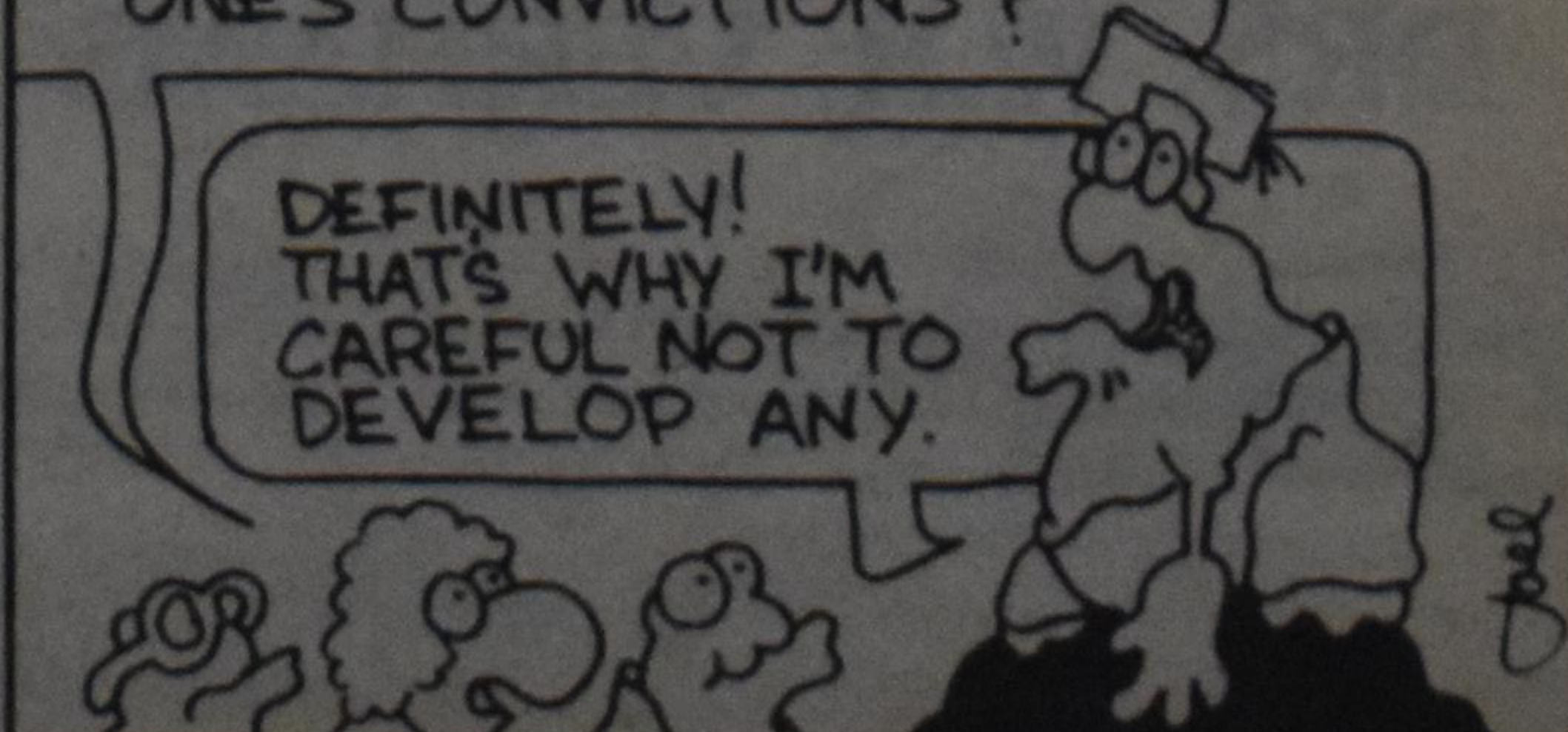
speech designation. If a Christian reads a christian paper, then a noun reads an adjective paper.

Thanks for correcting 'modifier.' That was not stylistic bias, just stupidity.

Editor

DO YOU THINK ONE SHOULD BE WILLING TO DIE FOR ONE'S CONVICTIONS?

DEFINITELY! THAT'S WHY I'M CAREFUL NOT TO DEVELOP ANY.



Society

Thank God for what?

Jerry M. Smith

WINNIPEG, Man. (MCC) — Should I thank God for my disability? Some people say so. But unless they clear up their thinking; I can't agree. For me, having brain damage is like eating liver — it might be good for me, but it leaves a bad taste in my mouth!

The term "disability" implies a loss in ability. Brain damage affects my mobility and this has reduced job opportunities, dating, sports and even church involvement. Few people can be thankful for such.

In my more cynical moments I consider that thanking God for my disability is about as wise as putting Thalidomide back on the market, throwing out anesthesia and sleeping on a bed of nails.

Yet, I affirm the providence of God. God is in my life. He is wise and good, creatively using my circumstances to work for his purposes. Nothing takes place in my life without his permission or beyond his control. I take comfort in this.

But I must go beyond a surface interpretation of "always giving thanks to God for everything" (Ephesians 5:20) and "give thanks in all circumstances" (1 Thessalonians 5:18); I make a distinction between what I can and cannot thank God for. And, to my mind, in this I think I have the support of Jesus and Paul.

Jesus did not enjoy suffering. He wanted to avoid the cross. "Father," he cried, "if it's possible, take this cup away." His example suggests that suffering has no value in itself, and that we can *desire* to avoid it without committing a sin.

Jesus went on to accept

crucifixion only because of what God would accomplish through the cross. The writer of Hebrews says that Jesus, "for the joy set before him, endured the cross, despising the shame."

Paul was the same. He rejoiced in suffering, but not in the pain itself. He repeatedly cried for relief. But when he understood God could use him with it, he rejoiced in his weakness. Relief in an immediate situation became secondary to the work of Christ.

Jesus and Paul give me a framework for responding to circumstances we all come up against. I want to minimize and alleviate suffering. But, where I cannot change circumstances, I can change my attitude toward them by affirming God's sovereignty — knowing well, however, that providence is better discovered in hindsight than foresight.

Henry Enns, director of MCC Canada Handicap Concerns, talked to a woman who has arthritis. While speaking about spiritual insight gained through circumstances she went on to remark, "I suppose I should be thankful for my arthritis." Henry asked, "Why?"

It was a good response. When looking at circumstances we find ourselves in, we need to clarify what we can be and need not be thankful for.

I cannot be thankful for brain damage; the word "damage" itself suggests something negative. But I can be thankful that God is in my life, using all of my circumstances and experiences for good.

Terry Smith is a writer and researcher for MCC Manitoba.

Don't pay look-alike invoices

Stan de Jong

Is your name or your business listed in the Bell Canada Yellow Pages? If so, you probably received one or more look-alike invoices in the past few months.

A Toronto firm — calling itself Intra Canada Telecommunications — is soliciting business listings in over 5,000 yellow page directories worldwide through its membership with the National Yellow Page Services Association. Knight Publishing Limited received such a "solicitation" at a cost of \$68.00. We invite you to carefully read through the look-a-like invoice reprinted with this article.

With the solicitation is a cut from Bell's Yellow Pages. Many recipients have already been fooled into believing that it is a Bell Canada invoice — which, of course it is not!

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Readers are urged to beware, and to instruct whoever is responsible for accounts payable to be familiar with this

deceptive method of soliciting listings. Be on your guard!

Gambling on the rise in Canada

(MCC) Canadians spent \$1.4 billion on lotteries in 1983, \$56.20 for every man, woman and child in this country. Another \$1.7 billion, or \$70.00 per person, was spent at race tracks.

Canada is moving into the forefront of take-a-chance countries, says a writer for the *Toronto Star*. An inter-church committee on gambling, which includes Baptist, Christian Reformed, and United Churches, has expressed serious concern to the federal government.

"Gamblers Anonymous" has record attendance across Canada. It says that lotteries make it virtually impossible for a compulsive gambler to "stay clean."

But last year the four

provincial Lottery corporations made \$417.2 million in profit and governments point out that the money is used for such things as hospitals, schools and social services.

However, Dr. Daniel Paitch, former chief psychiatrist of forensic services at Toronto's Clarke Institute says "Governments are capitalizing on all our human weaknesses. They're making money off greed, narcissism, anti-social and selfish behaviour... they're irresponsible..."

In spite of this, the mayors of Calgary and Edmonton have petitioned the Alberta government for the right to run "world-class casinos" in their cities.



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News

Pressreview

Carl D. Tuyl



It's neck on neck in Quebec. Turner and Chretien are divying up the delegates of which La Belle Province supplies more than eight hundred. The race is fairly even up till this time.

Turner turns out to be one of those politicians who needs to clarify his statements, which is a polite way of saying that he speaks out of two sides of his mouth, a skill not unknown in political company. In Quebec, with obvious intent, Turner declared himself to be in favour of the infamous Bill 101. That statement was "clarified" the next day, and now nobody knows where he stands with respect to the language issue.

Chretien, on the other hand, shoots straight from the hip, and nobody has to ask what he means. He is joined by the rather rotund Minister of Agriculture who has joined the campaign for no other reason than to keep Turner out of power. Whatever votes Whelan can muster you may be sure won't go to old blue-eye.

Our favourite Minister of Health had her own private triumph when the Canada Health Act officially became law, and was signed by the Governor-General. This writer herewith declares Monique Begin winner of the week. My family physician and

those specialists who treat my various and sundry infirmities do not share my opinion. The doctors seemed to be somewhat taken aback by my statement that without the help of Monique Begin I probably could not afford their services.

Madame Sauve seems to have licked her latest bout with respiratory illness and she looks forward to her inauguration in the month of May.

The Dome Company, which is the undisputed Canadian champion for running up bills — now amounting to something in the incomprehensible neighbourhood of six billion

dollars, is trying to get its house-keeping in order.

Inflation is down in our country if you want to believe it. My wallet does not, and shows its unbelief by being empty all the time.

Prince Andrew got a bit fed up with pursuing photographers and sprayed them with a can of paint, which ruined some very expensive equipment and some cheap suits.

In Prince Andrew's home town war raged in front of the Libyan embassy when shots were fired on demonstrators. It is a known fact that many diplomatic personnel abuse their immunity, but this really takes the cake. Yet the hands of the London police are tied, the more so because Libyan troops threatened the English embassy in Tripoli.

Diplomatic immunity should not be extended to stark raving mad governments. Although we must confess that some C.I.A. shenanigans are not of much higher calibre. Not only did we learn that the C.I.A. was responsible for the mining of Nicaraguan ports, now we also were informed that the destruction of that country's oil reserve was a C.I.A. operation.

Vice-president Bush proposed the halting of the manufacture, storage and use of chemical weapons. Now why cannot a similar proposal be made with respect to nuclear weapons? The U.S. and Russia have already for a period of ten years been engaged in negotiations for

troop reductions. Ten years, yes you read that well.

If they were Christian Reformed the participants would say: we struggled with the problem. Christian Reformed people are always "struggling" with something or another. We don't solve problems; we struggle with them.

The strategic arms reduction talks are not resuming at all. That would take a sort of diplomatic trapeze act. Gromyko says that the Americans are not ready to resume, and Washington — to coin a new verb—"viceversas."

As the hockey playoffs slowly wind down to their seemingly interminable conclusion, and only dentists watch the games anymore, baseball has started. One of these days your correspondent will throw all Calvinistic work ethic to the wind and spend an afternoon at the ballpark with a beer and a hotdog. Ministers only work on Sundays anyway, as you well know.

I probably did something wrong by mentioning beer, didn't I Mr. Whitefoot? I shall never do it again.

Don't worry, Rev. Tuyl Uilenspiegel. We all realize what you really meant. You want to go to the ballpark and use a beer and a hotdog as an illustration to people around you of the evils of our society.

Can't keep a good preacher down, no how.
Editor.

Support family farms and young farmers says CFFO

GEORGETOWN, Ont. (CFFO) — The removal of family farm maximums has prompted the Christian Farmers Federation of Ontario to withdraw its support for federal stabilization programs at its March Provincial Board meeting. The Federation's Board was also informed that maximums proposed for the new tri-partite stabilization program were so high as to be irrelevant. The Board is expected to reject the new federal stabilization proposals also.

According to a CFFO spokesman the dropping of maximums will be detrimental to the survival of family farms.

"Large established farms with good equity will now have an incentive to over-produce under the stabilization programs" Bill Jongejan, CFFO Vice-President told the

meeting. "This will increase the competition for new and beginning family farmers who must work with high debt loads.

The Provincial Board is also asking the Ontario Ministry of Agriculture and Food to improve the Beginning Farmers Assistance Program.

The Federation recommends that young farmers who started farming before January 1, 1983 be eligible for partial assistance

from the BFAP program.

"We think new farmers who started in 1980-1982 should receive the interest assistance until 5 years after they started farming" Martin Duimering, CFFO Executive Board member said.

The Federation's Provincial Board also recommends a 4-year phase out period after the five years of full assistance to new farmers.

Attention schools who contributed to Education '84

Beginning September 1984 and running until June 1985, your complimentary subscription to *Calvinist Contact* will be sent to the school. We're sure it will make good lunchtime reading! If we have missed

you, please let us know. Thanks again for submitting your student work to us.

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Church

Pastoral Pondering

How shall we choose?

Rudy W. Ouwehand

The issue of preparing a list of nominations, two names for each retiring elder and deacon, can be a very thorny one in consistory. First of all a long list is prepared of all the names presented by members of the congregation and those added by consistory members. Sometimes it is necessary to page through the Church Directory to add names to this list. Then comes the difficult task of narrowing down the field.

There are two approaches to this task. One is very negative. It involves giving consistory members the opportunity to raise objections to certain names. Sometimes this is appropriate — perhaps the nominee has only been one year out of consistory (we allow at least 2 years), or perhaps he is on the Christian School Board or serving another christian organization. Perhaps his wife is on the School Board and to ask such a heavy time commitment from both parents may be too much of a burden upon the family. Such reasons and remarks may appropriately be brought forward to reduce the list of names. However, we must be very cautious when we begin to make derogatory remarks of a personal nature. Then the whole nomination process becomes destructive of congregational unity and harmony.

We have found that a good way to avoid this is to have a vote on the long list without a prior discussion of personalities. If four names are needed, each consistory member will mark down those four men he feels best qualified according to scriptural principles. Each vote is not a vote of popularity but an expression of confidence before the Lord and the consistory members. Such confidence may be expressed in new and untrained members as well as in the older experienced ones.

On the whole this method of selecting nominees is a positive and upbuilding experience within the consistory. We think of the good qualities of our members and leave the meeting encouraged by the gifts of well-qualified servants whom the Lord our God has given to us. Over the years our consistory has become a stronger unit to carry forward the Lord's work in His Church.

Rudy Ouwehand is pastor of the Grace Christian Reformed Church of Cobourg, Ont.

Church News

Christian Reformed Church

Called

— to First CRC Red Deer, Alta., Rev. Dan R. Tigchelaar of Victoria, BC

— to Summit Church Kamloops, BC (calling church Vernon), Rev. Henry Lunshof of Meadowvale, Ont.

Accepted

— to Boynton Beach, Fla. (calling church Ft. Lauderdale) Rev. John Van Hemert of Pinellas Park, Fla.

Declined

— to Blyth, Ont., Rev. John Van Hemert of Pinellas Park, Fla.

— to Blenheim, Ont., Rev. Peter Sluys of Salmon Arm, BC

— to First Red Deer, Rev. Dan R. Tigchelaar of Victoria, BC

— to Grande Prairie-La Glace, Alta., Rev. Siebren A. Van Daalen of Terrace, BC

Clerk's address

for Summit CRC, Kamloops, Mr. John de Vries, Summit Christian Reformed Church, P.O. Box 2021, Kamloops, BC V2B 7K6

CR See

Predestination

The doctrine of predestination speaks of election and reprobation; but it is oft an invitation to speculative interpretation.

Klaas Sis

CR See

Ministers are strange that way, instead of rest, they'd rather spend every night and day where two or three do gather.

Sy Nodd

A snow and hospitality classis meeting

Henry Gunnink

Classis in the Maritimes!! Everybody thought it would be a good idea and everybody was glad to hear that financially too it would be possible. Instead of having the Maritime delegates fly west to Ottawa or Montreal, this time, for the first time, all delegates of Classis Eastern Canada would converge on Fredericton, NB.

Some of us had never been to the Maritimes before and were eagerly looking forward to getting to see and to know some of our brothers and sisters over there. The Lord fulfilled that possibility beyond our expectations. Not only were we shown typical Maritime hospitality with ample homecooked meals and treats but we also spent two nights in the homes of congregation members.

One night is usual for us, as our classis meets for two-day meetings. However, due to the heaviest snowfall in March for many years (22½ inches or 56 cm), all flights were cancelled and all western delegates could stay an extra evening — more home cooking, more hospitality, more fellowship.

If others' experiences were

the same as mine, everyone had an opportunity to swap stories, track down those famous connecting links that baffle the outsider but invisibly tie the CRC together across oceans and continents — "Are you related to...? Do you remember Piet...?" It was the stuff that our communion thrives on.

Twenty years from now, no doubt, someone will meet a colleague and say, "Remember the first time we had classis in Fredericton? Remember the half mile walk to the farm in the snow, the food, the fellowship, the hosts?"

Though thankful for the opportunity to conduct the business of classis, I, for one, was especially thankful for an opportunity to do the other business of the church too, to be of some mutual benefit to one another as fellow members of the one body in Christ.

Perhaps other classes might benefit from similar opportunities offered by spending an extra night among families of a gracious host church. You'll have to go a long way though to surpass Fredericton!

Rev. Gunnink lives in Kanata, Ont.

The hemorrhaging has is still bleeding

Robert J. Bernhardt

With many of the major protestant denominations experiencing startling declines in membership, conversation about church growth attracts careful attention. The Presbyterian Church in Canada is a classic demonstration of this reality.

Though its roots in Canada go back over 200 years, the Presbyterian Church in Canada was formally established in 1875. The early years after 1875 were marked by rapid growth. From a beginning of just under 90 thousand adult communicant members, it had grown to a membership of 215 thousand by the turn of the century. Those were years of significant Scottish immigration, and as Canada opened up, the Presbyterian Church moved with the advancing frontier. Never in its subsequent history has the Presbyterian Church in Canada experienced such a rapid numerical growth.

That growth did not end in 1900 and the years until 1915 continued to be ones of solid growth. Even then the growth did not cease though it slowed noticeably.

The year 1925 was a watershed year for the Presbyterian Church. Its fiftieth anniversary coincided with the

establishment of the United Church of Canada. That union, which brought together the Methodist and Congregationalist Churches, also attracted the support of many Presbyterians. In 1924 the Presbyterian Church had a membership of almost 380 thousand members — and of these approximately 60% entered the newly formed United Church.

In numerical strength the glories of the old days have never been recovered. The years from 1925 to 1930 were ones of growth but this then stopped and membership declines became the annual pattern until after the end of World War II. The decade of the 1950s was the last period of significant church growth for the Presbyterian Church in Canada. In the 60s that growth slowed to a trickle and finally stopped. The year 1964 was the last year in which the Presbyterian Church 'n Canada showed any membership growth and every year since then has been one of decline — and some of startling proportions.

One of the problems that accompanies a declining membership is that attention focuses on the statistics, but it is much more difficult to identify and address the factors that may

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ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Taber-CKTA... 8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV (Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

Atikokan-CFAK... 10:00 a.m. 1240
Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

ONTARIO

Ajax-CHOO... 9:30 a.m. 1390

Chatham-CFCO...
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB... 10:30 a.m. 800
Guelph-CJOY... 9:30 p.m. 1480
Hamilton-CHAM... 7:30 a.m. 1280
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 10:30 a.m. 560
Pembroke-CHOV (Sat)... 6:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7MC
Sarnia-CHOK... 7:30 a.m. 1070
Stratford-CJCS... 8:45 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK... 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320

Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

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CHLN-Three Rivers... 7:45 a.m. 550

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Jacob Kuntz

One of the most disturbing and distressing signs of our time is the escalation of the divorce rate. It is common knowledge that in California one out of every two marriages ends in divorce.

But the problem is by no means limited to the U.S. In Canada there were 70436 divorces granted in 1982. Who can measure the hurt, the misery, the selfishness that is hidden in this figure?

Also in evangelical churches divorce is on the increase. The *Mennonite Brethren Herald* reported that in 1982 there were 414 marriages in their community and 32 divorces: one divorce for every 13 marriages! In their U.S. churches the ratio was one divorce for every 6.75 marriages. In almost every church the statistics are alarming.

Small wonder that Canadian churches paid close attention to

the new Divorce Act which the Canadian government is proposing. The Act will make it definitely easier and less expensive for Canadian couples to get a divorce: after one year of separation a *no-fault divorce* may be sought; and the only ground for divorce becomes "marriage breakdown." (At present uncontested divorces are possible only after a couple has lived apart for at least three years; only when there is fault with one partner, such as adultery, mental or physical cruelty etc. can a divorce be obtained earlier).

Understandably several churches have expressed their serious objections to these new proposals and are of the opinion that the easy solution this Act offers will only increase our problems — and marriage breakdowns.

However other churches do not share these objections; they feel that the procedure of the present Divorce Act is a

"legalistic, expensive and humiliating experience for the couple and children involved." Their hope is that the new proposals will be quickly endorsed by all parties.

Bishop John Sherlock, president of the Canadian Conference of Catholic Bishops, suggested (*Canadian Churchman*) that "the proposals would make it easier to get out of a marriage contract than a business contract. If you have an epidemic you get medicine; you don't provide more beds for people to die in."

He also urged the government to make more money available for housing and mortgage aid, child care and other services that would help relieve the economic and social pressures which frequently lead to marriage breakdown.

In an article in the *Catholic Register* entitled "No-fault divorce means more divorce" Louise Shenahan wrote:

Divorce has skyrocketed in

the U.S. No-fault divorce has neither proved to be a solution to marital problems nor has it prevented sparring couples from blaming each other, out of court, for the demise of their marriage...

Hence, no-fault divorce and non-judgmental counselling are just another way of saying there are no moral laws governing man's conduct. There is no God who can "tell us what to do." Indeed there is a loving God who has told us what to do by giving us the Ten Commandments, and the more insistent man is about denying their reality, the more misery he creates for himself, spouse and children.

However, the Anglican '*Canadian Churchman*' takes a much more positive attitude and sees in the new proposals much that can be appreciated. The magazine says in an editorial that the new Act shows more concern for the children of broken homes and gives more opportunity to grandparents to step in between feuding parents and to apply for custody in some cases. The *Churchman* concludes its editorial as follows:

It is not difficult to see that the reforms would extend beyond "making it easier for couples to get a divorce" and are, in fact, a major step towards creating more humane laws from ones which may have contributed even further to breakdowns in the past.

It is not the role for either church or state to create and support restrictive laws that force families to remain together in the worst of circumstances. In those cases, someone always suffers and most often it is the children who carry the scars for years.

The suggested changes to the Act recognize explicitly that, in the case of marriage breakdown, it rarely is a single person at fault, and even more rarely is it a single act at fault.

One of the major objectives in the Divorce Act is to make an already painful process as humane as possible. Mr. MacGuigan's proposal should receive prompt attention in the current session of the House, and wide endorsement by members of all parties.

The Mennonite Brethren

Herald (Feb. 10) also came with an editorial on this matter. It writes under the heading, "A new divorce act":

Should we devote attention to the inadequacies of a law which does less than ever to place obstacles in the way of those who want to get out of unhappy marriages?

Yes we should, but not to the exclusion of more important things.

Marriages will not be preserved in our society because the law is very tough or the financial penalties very severe. We will do the institution of marriage the greatest service if we who are part of the church devote most of our energies toward teaching what good marriages and family life are based on and by modelling within the world our commitment to what we believe.

If we can teach the meaning of marriage as covenant, and faithfulness, and if we can cultivate a willingness to forgive when we are wronged, we will have done a great deal to strengthen our marriages. If we can help parents to teach their children the attitudes of thoughtfulness toward others, of a proper kind of submission, and if we will give them the gift of healthy self-esteem, we will have put them on the way to sound adult relationships.

Most of all, we can learn to find our common life in Christ, making him the first love of our lives, we will have found the rock which is the most enduring in the midst of the stresses of life. The presence of homes in which Christ is truly the centre is the greatest witness we can have within a society which has drastically devalued the institution of marriage.

With many of these sentiments the readers of *Calvinist Contact* will undoubtedly agree.

stopped, but the Presbyterian Church

be contributing to the problem.

By the time of its one hundredth anniversary in 1975, communicant membership in the Presbyterian Church had slipped to just under 172 thousand (a loss of 15% from just 10 years earlier). Obviously the problem was critical and steps were begun to search for answers. In 1978 the Presbyterian General Assembly received an extensive report on "The State of the Church." However, it was in 1979 that a critical resolution was adopted. On a simple motion from the floor of the General Assembly the Presbyterian Church agreed to "commit ourselves to double our membership in ten years as a realistic goal." From that simple resolution flowed a myriad of consequences both positive and negative.

The designation of a specific target for growth introduced an unhealthy concentration on numbers. It also seemed to fly in the face of the realistic history of the Presbyterian Church in Canada. Even in its decade of most rapid growth (1885-1895) its membership gain was only 57% — a long way from the 100% that the resolution envisaged.

Unfortunately, like all modern ecclesiastical resolutions this one too was

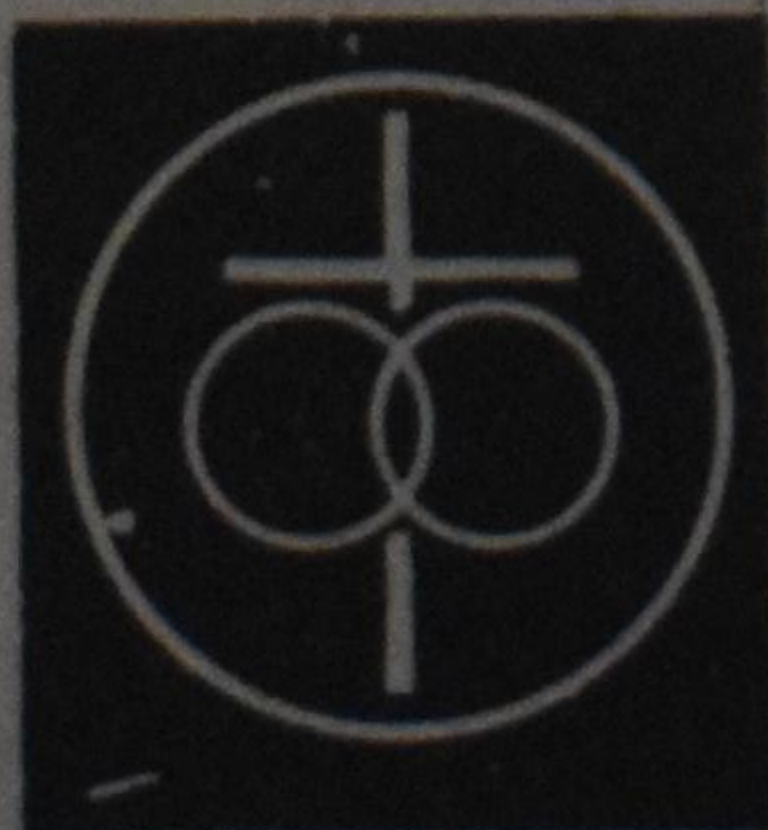
immediately followed by a motion to establish a committee. Indeed, as soon as the initial motion was passed, the Assembly required several further motions just to sort out how this committee would be established and funded and where it would fit into the church's administrative structure. One cannot help but wonder if the emotion that prompted the presentation and adoption of the resolution might not have had a more potent impact on the church if it had not been so rapidly enmeshed in the ecclesiastical bureaucracy.

Without intending to be unduly pessimistic it must be reported that the resolution, though earnestly adopted, has yet to bear fruit. Indeed, the membership decline continues. By the end of 1982 the

communicant membership of the Presbyterian Church in Canada was down to 163,474. The hemorrhaging had stopped but the bleeding is still serious.

I have painted a rather gloomy picture of this declining membership problem which continues to plague the Presbyterian Church in Canada. In future columns I hope occasionally to return to this topic to reflect further on how one denomination is attempting to deal with a problem that if left unresolved will threaten its very existence.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.



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School

Chalkmarks

The Chalkmarks column will feature from time to time some of the poetry we received for our Education '84 issue. Unfortunately we didn't have the room to print everything. We hope you enjoy these selections.

Golden Paths

The sunset gleams through the clouds as I walk along the beach. It seems as though I am shrinking. The water is black all around me but the sun makes a golden path for me to walk on. As I walk, the path seems to go farther and farther away and the sun goes with it. Then the clouds close like a curtain and the sun disappears. Although everything is dark I know in the morning it will come out again for everyone to see.

**Jessica Janssens, Gr. 4,
Saskatoon Chr. School,
Sask.**

I need God more

I need God more than
The stars need the heavens

I need God more than
The moon needs the night

I need God more than
The sun needs the day

I need God more than
The seed needs the soil

I need God more than
The fish needs the water

I need God more than
The birds need the sky

I need God more than
The leaves need the trees

I need God more.

**Wilfred Vos, Gr. 6,
Calvin Chr.,
Drayton, Ont.**

The Spider

Tiny black spider,
Relaxed in his web.
Eight little eyeballs,
Dull with dread.

Not understanding
The gardener below;
Fathoming not
The fear that he holds.

Haughtiness reigns,
Pride enters his soul,
Many times smaller,
Unreasonably bold.

Wondering, questioning,
Baffled, morose,
Never disclosing
He fears him the most!
**Sandy L. MacDonald, Gr. 12,
Pacific Chr. High**

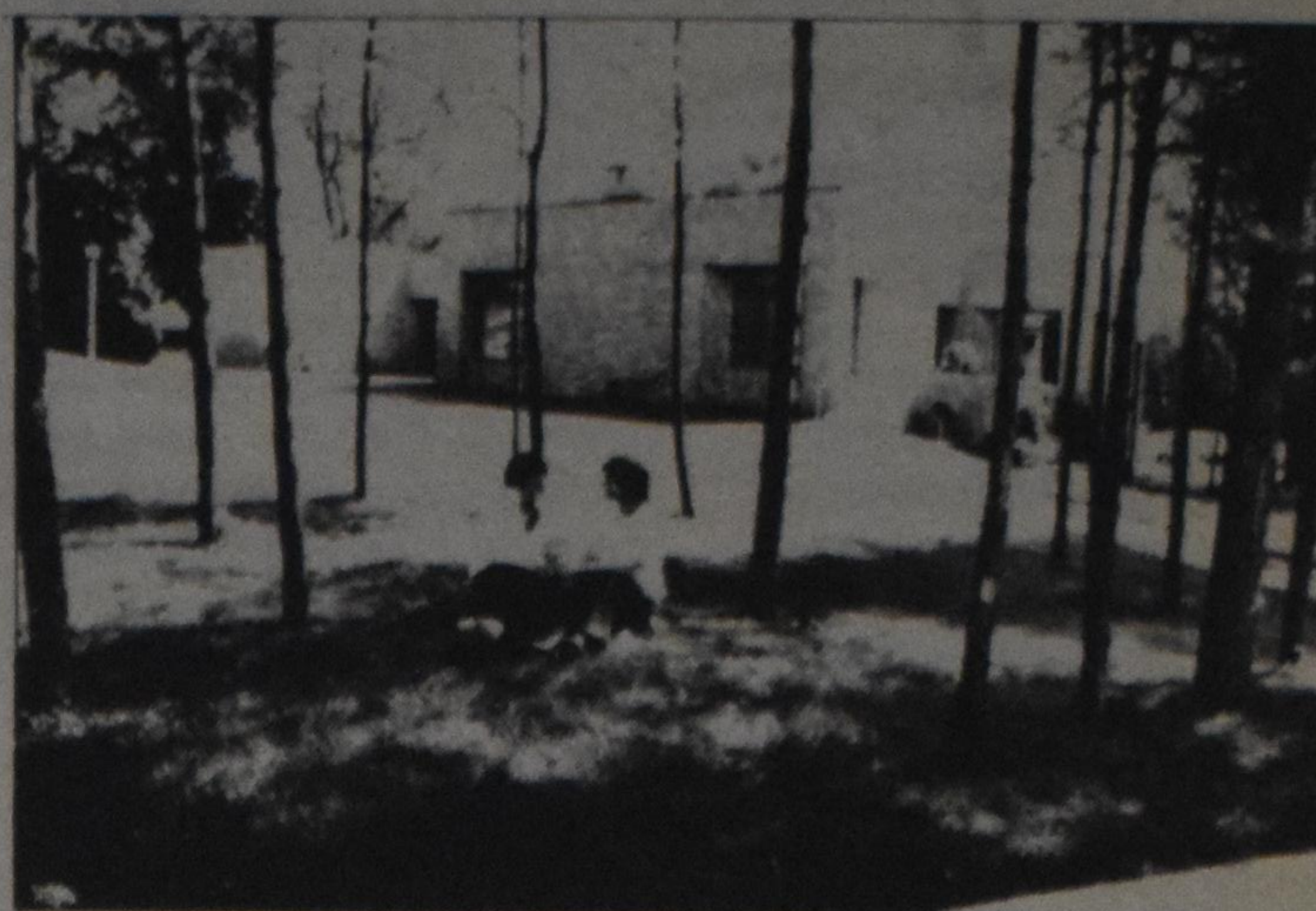


The Raccoon

The big white circle of the moon
Revealed the eyes of a sly raccoon.
He walked up to my window sill
Then took off to the old saw mill.
He went and ran between some logs.
Then I heard the bark of dogs.
He scurried off into the night
And climbed a tree right out of sight.

**Bruce Verhage, Gr. 6,
Trenton Chr. School**

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Dan F. Bloem

With a student body from all over the world, Reformed Bible College campus in Grand Rapids looks much like the ethnic diversity of the United Nations. This year 25 % of the full-time student body comes from Canada, representing six provinces.

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Things were starting to get better. There was a little more money after paying for the tractor and the farm started bringing in more money. In 1959, April 30, we celebrated our 12½ anniversary. My mother and youngest sister had arrived from Holland and stayed for a half a year. This was the first time we celebrated an occasion with a group and our house was full. Our life continued to go well. I raised veal and when the price of calves became too high, I was able to get a sweet cream contract from another farmer who had stopped farming. They paid a good price for sweet cream and I used the skim milk to raise calves, which I kept for 2 years and sold as beef.

After 10 years we had no debts. It was at this time that some drilling started in the area. There was talk that a dam was to be built with a Hydro power station. Our farm was in the area of the planned headpond. It was in 1964 that N.B. Power bought our farm and we had to move.

Before moving we had to make up our mind what to do in the future. The older children were not too interested in farming, so we decided not to buy another farm. But with a large family (eight children), we needed a big house. We bought a large farmhouse with three acres of land on The Keswick Ridge and started working full-time at MacKay's as manager of the meat cutting department.

Before moving to our new home I built a new bathroom, I had also become a plumber over the years. That happened

when we lived in our first home. It had no bathroom, only an outhouse and no indoor plumbing except a coldwater tap in the kitchen. After two years of using a steel barrel with a seat, in winter time, my wife put the pressure on for a bathroom. I got some information about the cost and was told, that they didn't take orders under \$1,000, which looked like a lot of money at that time. I took the Eatons catalogue and looked for what I needed which came to about \$300. The order went in, the material arrived and I did my own installation and everything worked perfect. Some of my Dutch friends had the same problem and before I knew it I had installed 3 bathrooms.

Before moving to our new home we took a trip for 3 weeks to the old country. This was the first time after being away for 12 years. What a welcome awaited us when we arrived at Gieterveen. We drove through the village and almost every house had their flags hanging out. We had a lot of family and friends in this village as we grew up there. It was good to see parents, brothers, sisters, and the rest of the family again. But after 3 weeks we were looking forward to going home again, to our brothers and sisters of The Christian Reformed Church. We realized that these brothers and sisters were just as close to us as our blood relatives. It was also in this year, that our new church building was built.

It was in 1968 that our oldest son got his teachers licence and

Getting to know Eastern Canada

The Pot family Part II

One of the members of the Fredericton Chr. Ref. Church shares his personal story of immigrating to Canada and some highlights since then. For many this story may sound familiar, and to some it will be new. It is only one of many stories that can be told by the Dutch who came to Canada.

that the first one moved out of the house. The next 2 years 2 more children received their teachers licences. In 1971 our first child got married. After that we seemed to have a wedding almost every year and before we knew it, seven of the eight children were married. The oldest 4, born in Holland, married Dutch descendants. The next 3, born in Canada, married Canadians.

Five years after our first trip across the ocean we went again to see our parents and two years later we went again with five of our children. Did they ever enjoy that trip and the time they spent with their cousins. After that we went every two or three years. It was after coming back from Holland in the spring of 1978, I found a letter on the table telling me that MacKay's had decided to fold up the business and my help was no longer needed.

I did odd jobs here and there, then I was hired as a meatcutter by Dominion. In August 1979, I started building a new house with the help of an old carpenter, on my own property. We had only one child home, and the farmhouse was getting

too big for us.

I drew up my own blueprint, did my own plumbing and did all the finishing myself. We moved in the house in January 1980 and rented the old house.

My hours at Dominion grew less and less so I took a job installing and servicing water softeners. I worked in that business for about one year till it went bankrupt. Shortly after that another business took over the dealership and they asked me to continue with the installation and servicing. I had continued answering service calls on my own. Later I started working for a bakery delivering donuts and cookies to stores three days a week. When the boss found out that I did some carpentry work, he took me off the truck and I have been his carpenter, plumber, gardener, in other words his handyman ever since.

In 1981 a man and woman were needed to clean the offices at The Mactaquae Power Dam after hours, for two months on a tryout basis. Ena and I took the job and in September, they gave us a contract for 1 year with more hours and better conditions.

We had that job until January 1984 when it was put out for tender and our bid was too high. We did not cry about it, the money was good, but we did not care that much about the work.

This is pretty well our life in Canada, in short, without going into details of the joys we experienced and the hard times we went through. The Lord has been good to us. He turned everything right again and through it all we grew and matured. The Lord has blessed us with 21 grandchildren which we enjoy a lot. We thank the Lord for giving us the opportunity to move to this beautiful land in which he blessed us so richly.

Written by Henry Pot of The Keswick Ridge, New Brunswick

Thought provoking, Frightening, Encouraging, Controversial, Fearsome, Stimulating, Perplexing

All these adjectives apply to the current discussion on the role of women in our Christian Reformed Church. We are all searching for Spirit directed answers. But, a searching church is an alive church!

The Co-Workers Committee* is an independent group of women and men concerned with the role of women in the church. Are you interested in knowing more about us? Please contact one of the people in your area.

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216 Glenwood Cresc.
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Mrs. Ina Donkersloot
658 - 21st St.
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Louise Visser
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403-973-3400

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New Westminster, BC V3M 3V6
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Aileen Poutveen, Iron Springs, Alberta. One of many Canadian students who choose RBC one-fourth of out full-time student enrollment.

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Issue

A Palestinian Christian speaks out on the conflicts in the Middle East

Needed "peace makers" not "peace keepers"

A year ago Israel announced its most ambitious plan to date to encourage Jewish settlers to move to the Israeli-occupied West Bank. At that time about 25,000 Jewish settlers were living on the West Bank. The new five-year plan anticipates another 100,000 settlers.

Time is growing shorter, if it is not already too late, for any meaningful decision to be made about the political future of Palestinians — whether under a Jordanian umbrella or in complete autonomy. Though the Reagan administration has affirmed its commitment to the Camp David accords, it has thus far failed to bring Israel to any serious negotiations over the Palestinian question.

James Skillen, Executive Director of the Washington-based Association for Public Justice, recently had the privilege of interviewing Jonathan Kuttab, a Palestinian Christian from Jerusalem who was visiting Washington. Kuttab is a lawyer who directs "Law in the Service of Man," an affiliate on the West Bank of the International Commission of Jurists.

Skillen: Would you be willing, first, to introduce yourself to us? What is your background and your present commitment?

Kuttab: My family was christian for many generations. We come from Jerusalem. My father was a minister in the Nazarene church. I went through my own pilgrimage, including a stage of agnosticism, and came to my own faith in Jesus Christ and the historicity of his resurrection. C.S. Lewis, among others, was very influential. The christian faith that I rediscovered has a strong commitment to social justice and also rejects violence, even in self-defense. I am a pacifist. Christian faith means a totality of commitment to Jesus Christ, a continuously developing search for God's will in every area of life.

I am now trying to do some unique things with law — which is my specialty. I'm trying to bring together a concern for human rights, my christian faith, and the particular problems of the contemporary West Bank.

The root of the problem

Skillen: Before we get into details about specific policies and events in the Middle East, would you comment on that region in a broad sense, dealing with what you see as the big questions and the general dynamics of what is going on. What is most fundamentally just and unjust in the Middle East today?

Kuttab: Basically, at the very root of many conflicts is a problem that very few people have even bothered wrestling with. Around the turn of the century, and until about 40 years ago, Palestine was known as an Arab country, with a vast majority of Arabs in it who were beginning to feel the same pangs of nationalism that everyone else in the Third World was feeling.

During the same time, the Jews, suffering from anti-semitism that reached its climax with the holocaust in Europe, were developing an ideology called Zionism. That ideology was based on one particular brand of nationalism. It demanded, or felt the need of, a state or national home for the Jews, of the Jews, and by the Jews. The deep sense of need arose mostly as an immediate response to the threat of annihilation and genocide.

Now the place where Zionists wanted that state happened already to be occupied by another people who had their own national aspirations. But in the immediacy of the need for survival the aspirations of others were ignored and Jews from all over the world flocked to that area literally displacing a large part of the Palestinian population. Soon the

state of Israel was set up as a Jewish state. I know this is very sketchy and very brief, but *this is the root of the problem* — that Palestinians could not fulfill their national hopes and aspirations in their own land while Jews aspired to do the same thing in the same territory.

So Palestinians in particular, and Arabs generally, have refused to recognize the new Israeli reality, because they see it as displacing them at their expense. They have felt that a Jewish state is necessarily discriminatory to non-

the only thing that has "changed" in the last forty years is that Palestinian nationalism has refused to go away, has refused to melt into Arab nationalism. Quite the contrary, it became more focused, more specific, more vocal. On the other hand, the state of Israel ceased to be a really threatened, endangered response to holocaust. Israel has become a mini-superpower. Maybe some of the paranoia remains, but certainly in terms of the physical threat of annihilation, the picture is the opposite. It is now the state of Israel that is threatening Palestinians with extinction, annihilation, exile, dispersion, and displacement. That in a nutshell is the basis of the problem.

Two-state solution more promising

Skillen: Is it the case then, in your view, that there are only two long-range options in the Middle East to resolve this conflict of nationalisms, either 1) to establish a single, non-discriminatory, non-religious state in the entire area for Jews and Palestinians and anyone else

Now, that means, for Israel, not only that they will not have peace, but that they must actively pursue a policy not only of subjugating the Palestinians under their control but eventually of evacuating them. Because if they want to annex that area (the West Bank) while still retaining some semblance of democracy, they don't want to dilute the racial purity of their state with these Palestinians. They have to change the reality. They have to *Judaize* the West Bank, first by name (so now they call it Judea and Samaria), then slowly, demographically they have to set up Jewish settlements, set up a structure for them, a parallel structure, a sort of apartheid. They have to take the land slowly, take the resources, control and prevent any indigenous growth for the non-Jews there. If the West Bank is going to be part of the Jewish state, then it must be made Jewish. And the burden on Israeli society and morality and standing in the world is just huge because of this approach. The only thing that has made it possible, thus far, for the Israelis to continue this has been a more or less carte blanche support from Uncle Sam.

Christians in America

Skillen: What are the reasons for the U.S. helping Israel to remain blind to these dangers for itself and for others in the region? Is it because of a preoccupation with the East-West conflict? Is it because the U.S. wants to have at least one sure friend in the Middle East for its own security purposes?

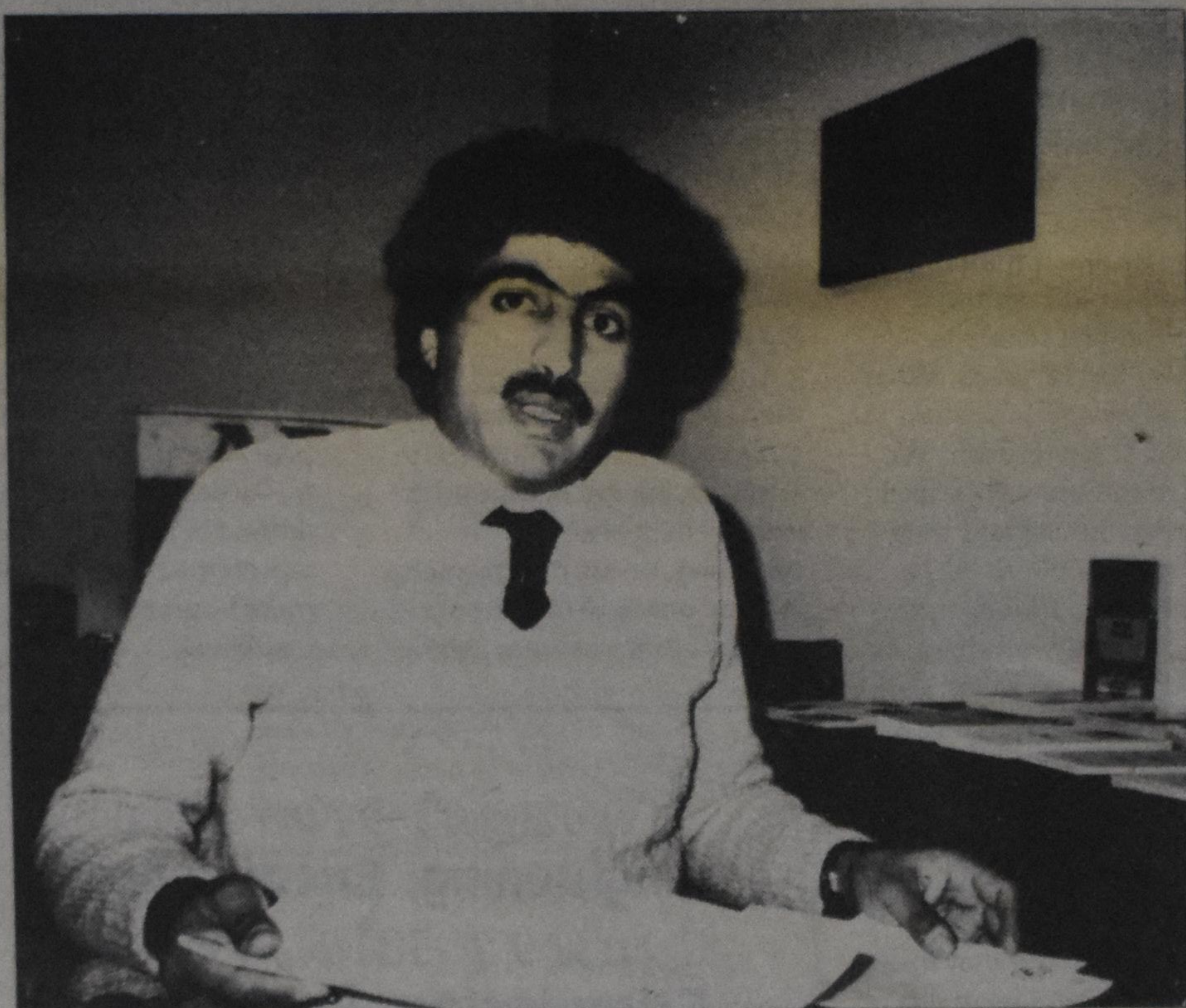
Kuttab: No, it is much deeper than that. For me personally, a very large part of the explanation is the Christians of America. I will not say that the Jews control the media or the Congress, as some insist. I will say that among Christians in this country there is a knee-jerk, subconscious identification with Israel and the Jewish people. And that is not any the less because of the presence of latent anti-semitism. In fact, anti-semitism feeds into this total, unequivocal support for Israel.

I remember one pastor in Cleveland telling me that he was never able to deal with the Middle East and the Palestinian crisis until one day he looked in his heart and found that he did have anti-semitism in it. Until he knelt down and confessed that sin of anti-semitism, he was unable to look at the question objectively and critically and say some things against the state Israel. Because until that time, the mere fear that somebody would discover or point to that anti-semitism in him was enough to make him move all the way to the other side of complete support for the state of Israel.

Two important changes

Skillen: Comment for me, if you will now, on the immediate situation of the Palestinian cause. Arafat has been driven out of the Middle East; King Hussein is hoping for negotiations with the PLO; Syria is gaining new strength in controlling Lebanese negotiations; Egypt is returning to the Arab fold but not scrapping its agreement with Israel. Has anything changed the way in which the

Continued on page 11...



Jonathan Kuttab: "Christian faith means a totality of commitment to Jesus Christ."

Jews, and necessarily racist towards non-Jews. So they have refused to recognize the state of Israel as you very well know.

Blinded by the immediate urgency of their own need, the Israelis could not even see the Arabs there. The Jewish approach was to say that the Palestinians must have fled on their own, or that their leaders made them flee, or that they are simply refugees, or that it's an exchange of populations. The Israelis felt the Palestinians should go live elsewhere, should find other places to go. Israelis ask, "Why do they hate us? Why won't they accept us? Their opposition to us must be an extension of anti-semitism all over the world." In other words, the Israelis have never recognized or accepted Palestinian nationalism and the rights of Palestinian people. Even he word Palestine becomes anathema to them, because it seems to threaten their existence as a Jewish state.

So that is the root of the problem. And

who chooses to live there, or 2) to establish a Palestinian state along side the Jewish state?

Kuttab: Let's say that the first solution is not about to be realized, because the Israelis want their state to be Jewish, no matter what we Palestinians think about it. The idea of a Jewish state is too closely connected with the need for survival. Any talk about creating a secular state and eliminating the Jewish state leads immediately to Jewish fear of holocaust.

The prospect of a two-state solution, however, is much better, I think. The major obstacle to that is clearly in terms of the power balance. Now that Israel is so dominant in the Middle East, it does not feel that it needs to make concessions. It would rather keep the whole cake as long as it is allowed to do so. In this respect I think the United States is doing a great disservice to Israel by enabling it to ignore reality, by giving it the kind of carte blanche support that allows it to insist on keeping the whole thing.

Feature

For smokers only!

A personal account about trying to quit the weed

Hilda Wielemaker

Hilda Wielemaker with her husband Tony is a youth advisor for her Church in Trenton, Ont. She wrote the following account of her struggles with the power of nicotine. She wants to share her fears and anxieties because she finds it difficult to suffer in silence. But she addresses only smokers. "They're the ones most likely to understand."

Putting her name to the article required a lot of courage and faith, but she realized it was necessary to make the article a strong, convincing form of witness to smokers ... and to all of us who struggle with the power of something.

When I read the "Thinkbit" in C.C., March 16; "Everybody talks about my drinking but nobody knows my thirst," I connected it with my own weakness and substituted *drinking* for *smoking* and *thirst* with *craving*.

You see, I'm a hopelessly addicted smoker with an equally hopeless (almost chronic) cough. Today I went to the doctor. I didn't want to go but my cough was so bad, I had to. The verdict was as expected: a life sentence of "NO SMOKING!" Strange how the expected still can come as a shock. In a daze I listened to the doctor as he explained about the possibility of chronic bronchitis and emphysema. Numbly I accepted some sample Nicorettes (a prescription chewing gum with nicotine to wean me away from cigarettes) and walked to the car.

What next? Well, first things first and that, to a smoker,

means to light up. I puffed and coughed, and I coughed and I puffed all the way home.

While I performed the simple task of making coffee, common sense returned and I decided to follow the doctor's advice. I settled down with a cup of coffee, my favourite magazine, and a ... NO! No cigarette, lighter, or ashtray. As simple as that! Or was it?

The coffee didn't taste as good as usual and the magazine didn't interest me as I had expected. Should I take just one cigarette? My last one? NO! I flipped the magazine pages without seeing them while my mind went back to the other time I tried to quit smoking almost 15 years ago.

At first it hadn't been too difficult. By dangling the promise of improved taste in food, a keener sense of smell, and clearer lungs in front of me, I got quite a ways. But as time went on the promised advantages weren't noticeable. Instead, the continued craving



for a cigarette undermined my nerves. Every day I fought the urge to smoke. A few times I faltered by accepting a cigarette, or sometimes only one drag, from a friend.

I detested myself for my weakness, and accused myself of lack of faith — I prayed but I obviously didn't have a direct hot-line with God — and ended up with bouts of depression and unwarranted crying spells.

After 5 months I gave up the battle. I bought a pack of

cigarettes and smoked one after the other, inhaling deeply. My nerves gradually settled down and I vouched that I would never go through that struggle again. Oh, I still wished that I could do without cigarettes, and I still prayed for that freedom — begged God to take the craving away — but I never really tried to quit again.

Until now. And I'm scared. Scared of my own weakness. On the one hand I feel like asking all my friends, the whole congregation even, to

pray for me. On the other hand I want to keep it quiet; if I fail and fall back on smoking nobody'll have to know.

But it's not my character to suffer in silence. I have to share my fears and anxieties. I need a shoulder to cry on. That's why I put it all down on paper and address myself to smokers only. They're the ones most likely to understand.

Needed "peace makers" not "peace keepers"

... continued from page 10.

Palestinian aspirations will be carried forward or represented?

Kuttab: I see at least two things changing. First, it is becoming clearer to everyone that the real issue is Palestinian nationalism. The question of representation (of who represents that nationalism) is secondary. The issue of representation, of who will carry on negotiations, of what the shape of the table will be — these are procedural issues that have obfuscated the essentially substantive issues that should really be discussed.

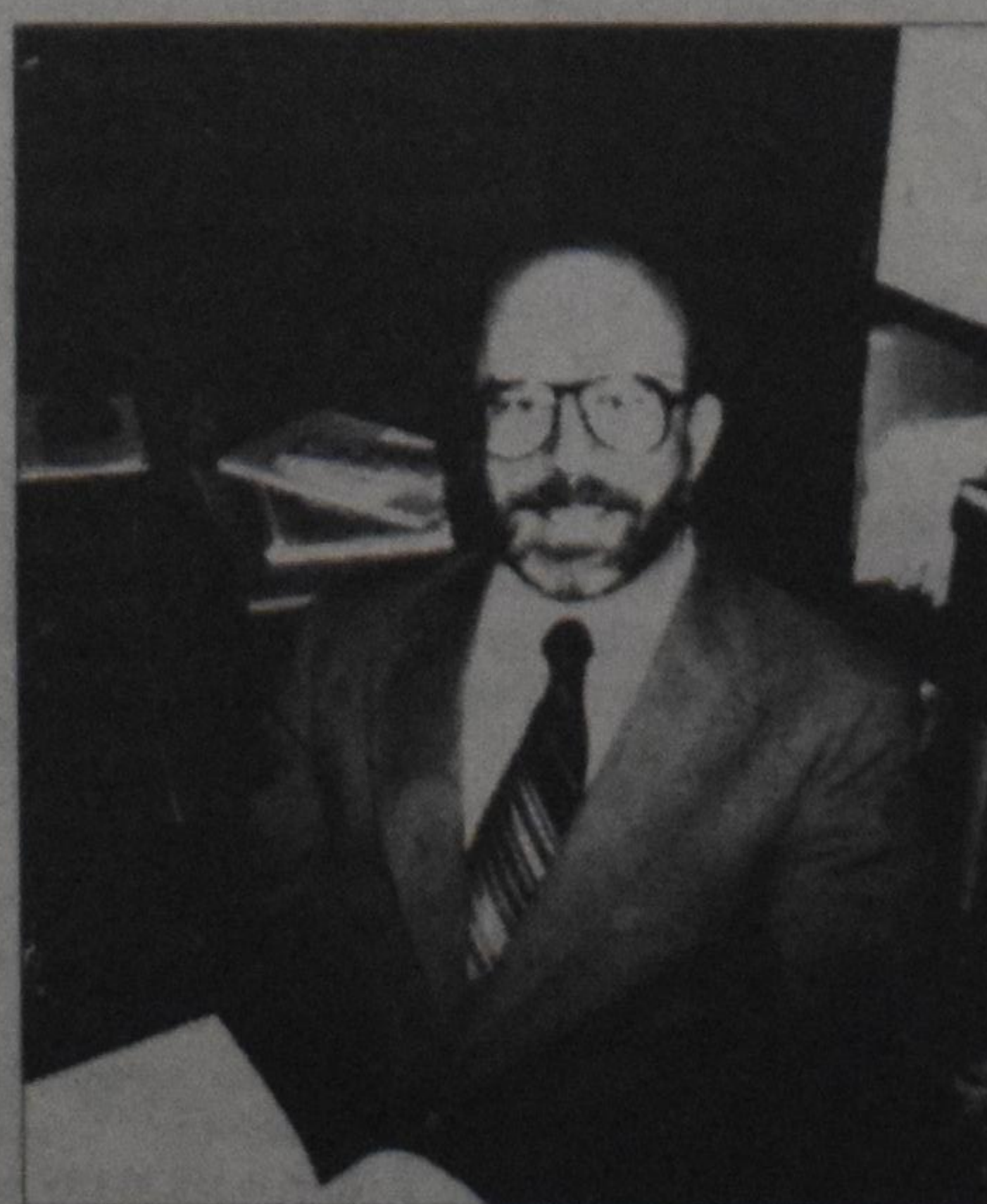
Israel's problem is not that it doesn't want to talk with the PLO or that it doesn't like the looks of Arafat. The real issue is that Israel has not wanted to face and acknowledge Palestinian nationalism. Israel has wanted to deal with side issues, or with Arab neighbours, not with the Palestinian reality that they have displaced. Now, I think it is even becoming clear to Israel that it will have to deal with Palestinian nationalism.

Skillen: Do you really think Israel is coming to this realization and willingness? Is the U.S. ready to push them in

that direction?

Kuttab: I think the U.S. is aware of that underlying reality. I'm not sure that the U.S. is willing to deal with and make concessions to that reality. The Palestinians are now more realistic about their situation. They are willing to work in a variety of ways and are more flexible about who represents them and how. But only so long as it is clear that the issue is Palestinian nationalism — Palestinians — and not just what King Hussein, or the U.S. or someone else wants.

The second thing that is changing is Israeli society itself. Israelis are reassessing their situation, borne out of the Lebanese invasion. Many Israelis now believe that they cannot continue to push, push, push forever. The glaring injustices of the Lebanese war, the fact that all past justifications used in the past simply do not hold up — these have led many Israelis to reevaluate some very basic assumptions. Before the Lebanese war, many of the injustices existed, but there was an immediacy, an urgency about protecting Jews from annihilation, such that many Israelis accepted the reasoning behind the circumstances



James Skillen of APJ

without much criticism. But Lebanon exposed the baselessness of the earlier arguments and justifications.

Little reason for optimism

Skillen: Do you think the way these changes will come to light will be through something like a new approach taken by the Labour Party in Israel once it returns

to power?

Kuttab: I'm not so sure, and I'm not optimistic. I'm not very hopeful. I've spoken about the changes which have occurred in recent years, and they do carry with them some potential for healthy change. But the reality on the ground is not as promising. If I weren't a Christian, if I didn't have faith and hope, if I were just looking at the situation as it now exists, I would have very little reason for hope.

Because, in fact, the reality on the ground is not encouraging. The Palestinian forces, such as they are, are in complete disarray. There's very little likelihood that the Arab countries will support the Palestinians. Israel, in material terms, is fully a superpower, likely to continue to dominate the Middle East military for the next 15 to 20 years with conventional weapons alone, not to speak of its potential as a nuclear power. And they are pushing ahead very strongly with their program of displacing the Palestinians from the West Bank. The danger of a mass, forced exodus is very great.

Continued next issue ...

Summer Job Market



ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BRUSSELS: 16-year old girl looking for summer employment. Have experience in babysitting, picking strawberries, mother's helper, and painter also a good typist. Willing to work and learn. Please contact me at 519-887-6054, ask for Veronica Bakelaar. R.R.#5, Brussels, ON N0G 1H0

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

BURLINGTON: My name is Linda Vander Klippe and I am seeking summer employment from May 1 to August 31, 1984. I am a first year Redeemer College student. I have experience in: receptionist/secretarial, milking, and babysitting and would appreciate a job in any of these or any other field. Resume and references available. Contact me at: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246 and after April 19: R.R.#5, Lucknow, ON N0G 2H0; 1-519-357-1688.

BURLINGTON: 16-year-old boy looking for summer job on a farm of any kind. Has drivers' licence. Please contact Gilbert Verwey at 416-632-3636 after 5:00 p.m.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0

Job Market

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CAMBRIDGE: An 18-year-old student in grade 12, looking for a summer job. Have worked for several summers on a dairy farm. I am willing to consider a job offering in any field. Contact Pete Timmerman at: 61 Woodland Dr., Cambridge, ON N1R 2X7; phone: 621-4502.

DRAYTON: I am a 16-year-old high school student who would like a summer job. For information call Brian at 638-2934.

DRAYTON: I am a 14-year-old high school student (will be 15 in June). Hard working! Contact Ron at 638-2934.

DRAYTON: 17-year-old Christian High School student is looking for a summer job. Experienced working in the house, garden, and some farm work. Willing to try almost anything. Write or call: Nancy Rumph, Box 4, Drayton, ON N0G 1P0; 519-638-2053.

DRAYTON: I am a 19-year-old student at Dordt College, raised on a dairy farm, and have worked out on a farm for 2 summers. I am seeking a job, preferably on a farm, but am willing to do any other type of work. References can be obtained and I will be available after May 15. Please phone 519-638-2470.

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.

DUNNVILLE: My name is Joyce VanHelle. I am 17-years old and will be through Smithville Chr. High School in June. I am looking for a full-time or part-time job. I have experience in greenhouses, housework and also some in dairy farming. I enjoy working with children also. Please phone or write: Joyce VanHelle, phone: 416-774-3241 or write R.R.#2, Dunnville, ON N1A 2W2

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper. Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

GRIMSBY: A Dutch student — studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.

Job Market

GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.

IONA STATION: 19-year-old farmgirl looking for a summer job on any type of farm. Has experience in farrow to finish operation and white veal. Available from June 20 till the end of August. Please phone Monica Noorloos at 519-762-5933. R.R.#3, Iona Station, N0L 1P0

KERWOOD: I am an 18-year-old student. I would like work on a dairy farm in southern Ontario. I have had several years experience. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone: 519-247-3262.

LINDSAY: Hi my name is Linda Griffioen and I will be 16 this fall. I am seeking work anywhere in Ontario or Quebec; on a farm, or as a nanny-housekeeper. For more information contact me at R.R.#1, Cannington, ON L0E 1E0; phone: 705-437-1023.

LONDESBORO: I am 18 years of age looking for full-time employment. I am willing to do almost any type of work. Call Arlene Vanderlei at 519-523-4576 or write to Box 133, Londesboro, ON N0M 2H0.

Maitland: My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON K0E 1P0

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, ON L5E 2X7; phone: 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

MISSISSAUGA: 19-year-old Calvin College student is looking for summer employment on a dairy farm in South-west Ontario. Starting June 1. Please contact Marian Ijzerman, 2134 Haygate Cresc., Mississauga, ON L5K 1L5; phone: 416-822-8139.

MOOREFIELD: 19-year-old Redeemer College student is looking for summer employment. Can start right after Easter. Willing to do anything. Write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0 or call: (416) 634-8246 before Easter and (519) 638-2936 after Easter.

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0; phone: 519-638-2611.

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

Job Market

ODESSA: I am looking for summer employment. I have ten years experience on a dairy farm, and would like to work on one again. My name is Ron Stam, and I'm almost 21 years old. Please call (613) 386-3623, or write, R.R.#1, Odessa, ON K0H 2H0

PETERBOROUGH: Third-year Calvin College student, 20 years old, seeks summer employment. Available 21 May - 31 August. I prefer the Peterborough-Belle-ville area. Have experience as a secretary/receptionist (4 years), bank teller (1½ years), and cashier (1 summer). Am willing to work outdoors (greenhouse/garden centre). Contact Monique Verhoef at 307 Eldersveld, Calvin College, Grand Rapids, Michigan, 49506. Phone: 1-616-957-6759. After 16 May at R.R.#4, Campbellford, ON K0L 1L0; phone: 1-705-653-2969.

PORT DOVER: 17-year-old, with Grade 11 education and life-time experience on dairy farm, looking for summer job on dairy farm. Ask for Wayne. Phone: 1-519-426-2813.

REXDALE: My name is Lynn Kuntz. I am 16 years old and presently in grade 10. I am looking for a part or full-time summer job. The kind of job I would like is babysitting or working at a day-care centre. I live in Toronto and would like if possible the job to be in or around the city. My address is 7 Deanlea Crt., Rexdale, ON M9V 2R5; phone: 416-741-3092 after 4:00 p.m.

ROXBORO: Que: Are you looking for a young, strong and eager person to help you with your work? Look no further! I'm eighteen and experienced in farmwork. Steve Mons, 66 - 8th Ave., Roxboro, Mtl. Que., H8Y 2W5; phone: 514-684-3731.

ST. ANN'S: My name is Lorna Creighton and I graduate from Smithville District Chr. High school this year. I am looking for employment from June 30 through August 31. I would like to work where I will gain experience in office procedures. But I have experience in milking and mother's help. Please contact me at R.R.#1, St. Ann's, L0R 1Y0 or 957-7221 after 4:30 p.m.

ST. CATHARINES: Hi! my name is Rob Kok, turning 15 years in July. I am interested in a job on a dairy farm for the summer months. I have worked on a dairy farm and really enjoyed it. Please phone: 688-4164.

ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.

ST. CATHARINES: Grade 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store, restaurant, teaching piano lessons and field work. Has life-guarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3

SMITHVILLE: I am 17 years old and looking for a summer job. I am a Chr. High student with life-time experience on dairy operation. Able to operate most farm machinery. Will consider relief milking on small operation. Has drivers license. For references call Edward at 416-957-3897. I am available from June 22 - August 31, Southern Ontario preferred. Please call John DeVries at 416-957-3897.

Job Market

STONEY CREEK: I am a 17 year old looking for a summer job. I have gained experience in my highschool's business practise office as a typist. I am also willing to work in greenhouses, do housecleaning or anything you have. Please call 662-7037 and ask for Margaret or write to Margaret Van der Velde, 33 Durham Rd., Stoney Creek, ON L8E 1W9.

STRATHROY: I am a 17-year-old student with an interest in farming, have some experience with milking and running farm implements. Have driver's license and am willing to work on any farm, preferably in Ontario. Call Calvin Dykstra at 245-4529.

THAMESFORD: 17-year-old young man looking for a summer job anywhere in Ontario. Has experience with poultry and also helped neighbourhood farmers with haying and other jobs. Has driver's licence. For more information, please contact Ed Amsinga, R.R.#4, Thamesford, ON N0M 2M0 or phone 285-5217.

THAMESFORD: 16-year-old young man looking for summer employment. Willing to work at anything. Has experience in poultry, haying, and other farm duties and selling fruit and vegetables at market. For more information please contact Roger Amsinga at 285-5217, R.R.4, Thamesford, N0M 2M0

TORONTO: Young man, 19, looking for summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R 2L2.

TRENTON: Hi! My name is Annita Pennings and I am seeking a summer job either babysitting or caring for mentally impaired. I am willing to relocate to work full-time in your home. I have worked in both areas. I am a 16-year-old grade 10 graduate. References available. Write to: A. Pennings, R.R.#3, Carrying Place, ON K0K 1L0 or call: 1-613-392-5981.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.

WYOMING: Are you in need of a nanny for the summer? Well, here is your chance to get one. I am 18 years old and have completed my first year of college. I am available to work from May 1, 1984 until September 1, 1984. I have had 4 summers working experience being a nanny, working for various people. References are available upon request. Reply to: Diana Pool, R.R.#3, Wyoming, Ont., or phone: 1-(519) 845-3226.

Apply now for agri-job

Young Ontario persons between the ages of 16 and 24 years who wish to apply for summer employment in agriculture should request an application form from the guidance office in any high school. Application forms received in the Ministry office after April 29/30 will not be considered.

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
<p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Tearsheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311</p>	<p>VANROOYEN-THOMPSON: Mr. and Mrs. John A. VanRooyen of Chatham are pleased to announce the forthcoming marriage of their daughter MARLENE to Mr. BOB THOMPSON, son of Mr. and Mrs. John W. Thompson of Blenheim. The ceremony will take place on May 5, 1984, the Lord willing, at 3:00 p.m. in Grace Chr. Ref. Church, Chatham with Rev. R. Koops officiating.</p> <p>Anniversaries</p> <p>Leek Woodstock 1939 May 10 1984 "The eternal God is your dwelling place, and underneath are the everlasting arms" (Deut. 33:27a). With joy and thankfulness to our Lord for his blessings, we hope to celebrate, the Lord willing, the 45th Wedding Anniversary of our dear parents and grandparents,</p> <p>JOHN and BONNIE LOOPER</p> <p>We thank God for all the years he has given them and pray he will bless them and keep them in his constant care for many years to come.</p> <p>With love and best wishes, from your children and grandchildren: Ywe & Barbara Looper; Heidi, Ywe, Karl — Baden-Baden, W. Germany John & Pat Looper; Ian — Toronto, Ont. Jenne & Jackie Looper; Amy, Sandra — London, Ont. Albert & Elizabeth Looper; Jason, Julie, Carolyn, Mark, Amanda — Kerwood, Ont. Home address: 203 Brenda Cresc., Woodstock, ON N4S 7R8</p> <p>Spakenburg, Chatham, Holland Canada 1934 May 11 1984 Praise God from whom all blessings flow. The children, grand and great-grandchildren announce the 50th Wedding Anniversary of,</p> <p>TYMEN and MARIA HOPMAN (nee Blokhuis)</p> <p>Open House on Saturday, May 12, 1984 from 2:30 - 4:30 at South Chatham Village hall, 40 Elm St., Chatham. Best wishes only, please. Home address: 40 Elm St., Apt. 223, Chatham, ON N7M 6A5</p> <p>1929 April 20 1984 With thanks to the Lord we wish to announce the 55th Wedding Anniversary of our parents and grandparents,</p> <p>JANE and JAN MULDER</p> <p>Trinity Towers, Brampton. Children: Janny & Koop Mulder; Henrietta, Jeanette — Brampton Henk Mulder — Milton Elly & John Mulder; Tammy, Julie, Christine — Milton Mary & Cor Mulder — Mississauga</p> <p>1959 April 17 1984 With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,</p> <p>PETER and EDNA SALVERDA (nee Buma)</p> <p>We pray that God may continue to richly bless them and grant them many years to come. With love from your children and grandchildren: Steve & Wanda Salverda; Rachel, Crystal — Hagersville, Ont. Don & Sandy Salverda; Randy, Chris and Lori at home — Tillsonburg, Ont. You are welcome to congratulate them on April 28, 1984 at 8:00 p.m. at the Tillsonburg Recreation Center. Home address: 191 Quarterline Rd., Tillsonburg, ON N4G 4E2; phone: 519-842-5684.</p>	 <p><i>Congratulations to Jerry and Tena DeGroot who will celebrate their 50th Wedding Anniversary, D.V., on May 9, 1984.</i></p> <p>Wirdum, Barrie, Groningen Ontario 1929 April 27 1984 With joy and thanksgiving, we hope to celebrate the 55th Wedding Anniversary of our dear parents,</p> <p>EVERHARDUS and JESSIE VAN GENNIP (nee Schilthuis)</p> <p>Their children, grandchildren and great-grandchildren: Catherina Wiestra Paul Van Gennip John & Jessie Bouius Gary & Mary Van Gennip Open House will be held on Saturday, April 28, from 2-5 p.m. in the First Chr. Ref. Church, Barrie, Ont. Best wishes only.</p>	<p>Veendam, Cottam, (Gr.) Ont. 1934 May 9 1984 With joy and gratitude to our God, we wish to share with you the 50th Wedding Anniversary of our dear parents and grandparents,</p> <p>JERRY and TENA DEGROOT</p> <p>That his care and faithfulness will continue as it has in the past, is the prayer of their children: Bea & Bert Degroot — Kingsville, Ont. Jane & Hank Lammers — Victoria, BC and their 11 grandchildren. Open House to be held, D.V., in the basement of the Essex Chr. Ref. Church on May 10, 8 p.m. Best wishes only please. Home address: P.O. Box 47, Cottam, ON N0R 1B0</p>	<p>Beilen, Drente Strathroy, Ont. 1929 1984 "En het geschiedde dat Jezus zelf bij hen kwam en met hen ging" (Trouwtekst Lukas 24:15). Op 3 mei 1984 hopen onze geliefde ouders,</p> <p>JOHANNES en AALTJE SNOEYER (nee Bruulsema)</p> <p>hun 55-jarige echtvereniging te gedenken met hun dankbare kinderen en kleinkinderen, zo de Here wil en wij leven. Dat ze nog vele jaren voor en met elkaar gespaard mogen blijven is de wens van hun geliefde kinderen en kleinkinderen: Trijntje Snoeyer-Tamming Roelof Tamming — Strathroy, Ont. Albert Snoeyer — Assen, Holland Lammigje Snoeyer-Van Vliet Johannes Van Vliet — Coaldale, Alta. Harm Snoeyer Gwen Snoeyer-Coaker — Coaldale, Alta. 15 kleinkinderen, 8 achter-kleinkinderen. 175 Carroll Street, Strathroy, Ont.</p> <p>Strathroy, Ont. Coaldale, Alta. 1959 1984 "Want gij zijt gestorven en uw leven is verborgen met Christus in God" (Trouwtekst Colossenzen 3:3). Op 24 juni 1984 hopen onze geliefde ouders,</p> <p>JOHANNES en LAMMIGJE VAN VLIET (nee Snoeyer)</p> <p>hun 25-jarige echtvereniging te gedenken, zo de Here wil en wij leven, met hun dankbare kinderen. Dat ze nog vele jaren voor en met elkaar gespaard mogen hebben met elkaar om dit te gedenken, is de wens van hun geliefde kinderen: Alice Cathrin Van Vliet-Folkerts Kenneth Anthony Folkerts — Lethbridge, Alta. Henrieta Joyce Van Vliet — Coaldale, Alta. Henry John Van Vliet — Coaldale, Alta. Deborah Van Vliet — Coaldale, Alta. Voor dit alles zijn wij God wel dank schuldig, maar wij zijn dankbaar. "Uw wil geschiede." Wat God wil, dat geschied' altijd, niets gaat Zijn wil te boven. Hij schenkt hen rust en zekerheid, die vast in Hem geloven. Hij weeft ons lot, die trouwe God en loutert ons door lijden. Wie Hem vertrouwt, vast op Hem boqwt, die zal Hij veilig leiden. (Gezang 192:1).</p> <p>Scharnegoutum, Strathroy, (Fr.) Ont. 1939 March 6 1984 With joy and thankfulness to our Lord we wish to celebrate the 45th Wedding Anniversary of our parents and grandparents,</p> <p>ED and WILMA BREEUWSMA (nee Plantinga)</p> <p>"I will instruct you, says the Lord, and guide you along the best pathway for your life, I will advise you and watch your progress" (Psalm 32:8). Congratulations from your family: Sylvia & Henk Zantingh; Fred & Felicia Zantingh, Carolyn & Pete Van Rheenen, Arnold — Sarnia Agnes & Jerry Keunen; Elaine, Rick, Leann, Jeff — R.R.3, Caistor Centre Linda & Gary Heyink; Brian, Brenda, Janice, Emily — R.R.3, Kerwood Tina & Dick Metselaar; Bradley, Chad, Jolene — Sarnia Open House will be held, upon their return from Florida, on Friday evening May 4, 1984 from 8-10 p.m., at the Westmount Chr. Ref. Church, Drury Lane, Strathroy. Home address: 31 Miller St., Strathroy, ON N7G 1A5</p>
		<p>Stiens Abbotsford 1934 May 23 1984 With much joy and thanksgiving to our heavenly Father for his many blessings. The Lord willing, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,</p> <p>PETER and MARTHA VANDER MEULEN (nee Riemersma)</p> <p>Our prayer is for God's continuing care and grace in their lives. With love and congratulations from: Jake & Ann Vander Meulen Jenny & Andy Vander Heide; Vincent Margaret Jacqueline & Doug Van Rhyn Peter Ariene Armand Robert Open House will be held at the First CRC of Abbotsford, Wednesday, May 23, 1984, from 2 to 4 p.m. Best wishes only. Home address: 33490 Kirk Ave., Abbotsford, BC V2S 5Y9</p>	<p>Wemeldinge, St. Catharines, Holland Ontario 1934 May 3 1984 With gratitude to our God we joyfully announce the 50th Wedding Anniversary of our parents and grandparents,</p> <p>RINUS and TRUDY MURRE (nee Adriaanse)</p> <p>We thank God for his loving care during the past 50 years and pray that he may continue to bless and keep you for each other and for us. With love and congratulations: Tys & Maureen; Randall, Linda — Beamsville John & Marg; Ron, Rick, Rob, Ray — Vineland Station Audrey & Jim; Kimberley, Michael — Hamilton Friends and relatives are invited to an Open House at Grimsby Mountainview Church Fellowship Hall, Hwy #8 at Bartlett Ave., May 5 from 3-5 p.m. Best wishes only, please. Home address: 52 Lafayette St., St. Catharines, Ont.</p> <p>Congratulations and best wishes</p>	

Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Obituaries
<p>Groningen Acton 1954 May 21 1984 With joy and thanks to God, we hope, the Lord willing, to celebrate with our dear parents and grandparents, HARRY and MINY DE VRIES (nee De Vries) The occasion of their 30th Wedding Anniversary. It is our prayer that the Lord may continue to bless them and keep them in his care for the years to come. With love and congratulations from your children and grandchildren: Henry De Vries — at home Charles & Arlene De Vries; Mark, Charlene, Steven — Exeter, Ont. Wilma & Ed Klapwyk — Guelph, Ont. All friends and relatives are invited to an Open House reception on May 19, 1984, D.V., at 7:30 p.m. in the Acton CRC. Home address: R.R.#3, Acton, ON L7J 2L9</p> <p>1959 May 12 1984 "Unless the Lord builds the house, those who build it labour in vain. Unless the Lord watches over the city, the watchman stays awake in vain" (Psalm 127:1). With praise and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our dear parents and grandparents, JOHN and RENNIE FEDDEMA (nee Klinker) Congratulations Mom and Dad, Grandma and Grandpa. We wish you many more years together, and pray that God may continue to bless you and keep you. Love from your children and grandchildren: Janette & Charlie Speelman; Amanda — Glencoe, Ont. Frieda & Ed Salomons; Keith, Rhonda, Brent — Millet, Alta. Alice & Mel Janssens; Jason — Embro, Ont. Jack — at home Irene — at home We invite family and friends to join us in celebrating this happy occasion. Open House will be held at the Ekfrid Community Centre, Appin, Ont., from 2:30-5:00 p.m. Home address: R.R.2, Stfathroy, ON N7G 3H4</p> <p>Den Haag Clinton May 15 It is with joy and thanksgiving to God, that we announce the 55th Wedding Anniversary of our parents, grandparents, and great-grandparents, KEES and ALIE KUIPER (nee ten Hoop) Piet & Ann — Stratford Kees & Gre — Clinton Jennie & Nick — Clinton Gerrie & John — Auburn 22 grandchildren; 7 great-grandchildren. Open House will be held at Clinton Chr. Ref. Church on May 15, 1984 from 7:30 to 10 p.m. Home address: 253 Victoria St., Clinton, ON N0M 1L0</p> <p>On May 7, 1984, the Lord willing, we will celebrate the 25th Wedding Anniversary of our parents and grandparents, ANDY and MINIE VERBOOM (nee Berg) A reception to celebrate this occasion will be held on Tuesday, May 8, 1984, 7:00 p.m. to 9:00 p.m., at John Calvin Chr. Ref. Church, Truro, Nova Scotia. May God continue to bless them together. Jack, Jo-Anne, Kristen and Adrian Verboom Douglas & Joanne Hankinson Sinclair Marlon Brian</p>	<p>1954 April 27 1984 "As for me and my house we will serve the Lord" (Joshua 24:14). With joy and thanksgiving we hope to celebrate the 30th Wedding Anniversary of our parents and grandparents, KOR and SYLVIA SIETSMA (nee Bosma) We wish them the Lord's blessing on this day and it is our prayer that he will continue to bless and keep them in his care for many more years. With love and congratulations from your children and grandchildren: Anne Sietsma — Matsqui, BC John Sietsma — Matsqui, BC Hans & Grace Dieleman; Erin, Kevin, Brian — Abbotsford, BC John & Louise De Jong; David — Deroche, BC Joyce Sietsma — Matsqui, BC Wendy Sietsma — Matsqui, BC Home address: 33575 Townshipline Rd., Matsqui, BC V0X 1S0</p> <p>Williamsburg Ottawa 1954 May 5 1984 "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). PETER and GEERTJE SCHUURMANS (nee DeRoos) will celebrate, the Lord willing, their 30th Wedding Anniversary on May 5, 1984 with their children: Neil & Evelyn — Kingston, Ont. Bill & Margaret — Ottawa, Ont. John & Anita — Ottawa, Ont. Ann — Ottawa, Ont. Gertie — Ottawa, Ont. Oscar — Ottawa, Ont. Home address: 1204 Emperor Ave., Ottawa, Ont.</p> <p>Hoogeveen Woodstock, Ont. 1939 April 29, D.V. 1984 With joy and thankfulness to our Lord, for his blessing, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents, ROELOF and HENDRIKA SOL (nee Prins) We pray that the Lord will bless them and keep them in his constant care with love and congratulations from your children and grandchildren: Ralph & Joanne Sol; Jeff — Woodstock Ray & Marg Hettinga; Ron, Darryl, Gene — Woodstock Clarence & Wilma Sol; Karen, Kevin, Sherry, Dwayne — Stratford Ben & Christine Klein-Geltink; Cindy, Tammy, Denise, Ken — Cambridge Glen & Lynn Reinders — Barrie Randy & Brenda Sol — Woodstock Open House at Covenant Chr. Ref. Church, Woodstock, on May 5, D.V., 1984, 2-4 p.m. Best wishes only. Home address: 185 Springbank Ave., Woodstock, ON N4S 7R2</p>	<p>"I know that my redeemer lives." In this full assurance, the Lord took home his child, PETER HANENBURG on April 14, 1984 at the age of 71. Father of: Bill & Cobie Hanenburg — Innerkip Les & Janna Hanenburg — Innerkip Teena & John Bergman — Woodstock Dick & Marg Hanenburg — Kelowna, BC Irene & Rick Kiers — Woodstock Roy & Liz Hanenburg — Woodstock Rennie & Hank Vander Velde — Mitchell and 26 grandchildren. Predeceased by his wife, our mother and grandmother, Elizabeth (nee Vander Wal) on June 28, 1983. The funeral was held April 17th at 1:30 p.m. at Maranatha CRC, Woodstock with Pastor Peter de Haan officiating. Interment in Innerkip Cemetery.</p> <p>After a long illness, the Lord called home our beloved son, brother and uncle, PIETER KOOMANS at the age of 37, on April 13, 1984. Son of: Dirk & Gerdina Koomans. Brother of: Harry & Anne Koomans Willie & Paul Noordam John & Jane Koomans Dick & Jean Koomans Nelly & Pete Roelofsen David Koomans and 12 nephews and nieces. Funeral was held April 16, 3:00 p.m. at the Free Ref. Church, Chatham. Rev. C. Bos officiating. Home address: R.R.#4, Chatham, ON N7M 5J4</p> <p>On Sunday, April 8, 1984, the Lord called home our dear husband, father, grandfather and great-grandfather, JAN CORNELIS DE BOER at the age of 77 years. "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me, that you also may be where I am" (John 14:1-3). Beloved husband of Hennie De Boer (nee Bouknegt). Dear father of: Dick & Lucy De Boer & children — Acton, Ont. Jane & Jack Fokkens & fam. — Georgetown, Ont. Rose & Jack Krijger & fam. — Smithers, BC Hank & Sandy De Boer & fam. — New Hazelton, BC Andy & Betty De Boer & fam. — Smithers, BC Gerry & Rennie De Boer & fam. — Prince George, BC Home address: Victoria Dr., R.R.2, Smithers, BC V0J 2N0</p> <p>The Lord in his wisdom called home on March 27, 1984 our dear friend, JURJEN MEYER at the age of 75 years after severe suffering of a few days. Beloved husband of, Metje VandenBroek. His favourite song was "How Great Thou Art". We believe he may experience the greatness of the Lord in fullness. May the Lord sustain his love to Mrs. Meyer and the children. Always in remembrance of his friends: Dick & Jantje Bebing — Forest Henk & Gine Klunder — Kitchener Aljoit & Annie Klunder — Sarnia Jan & Metje Van Barneveld — Sarnia Jan & Co Veenendaal — Sarnia Casey & Geertje De Jong — Sarnia</p>	<p>Rev. 19:5,6. And from the throne came a voice crying, "Praise our God, all you his servants, you who fear him, small and great." Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying, "Hallelujah! For the Lord our God the Almighty reigns. On Tuesday, April 3, 1984 the Lord took home our beloved husband, father and grandfather at the age of 72. CORNELIS KUIPERS Beloved husband of Geertje (nee Miersma). Dear father of: Peter & Mara Kuipers — Brampton Allen & Ellie Kuipers — Brampton Tina Kuipers — Toronto Gazina & Bob Bourne — California Corry Kuipers — Brampton Trudy & Robbie O'Brien — Brampton John Kuipers — Brampton Lovingly remembered by 12 grandchildren. Also survived by his brothers in Holland, Thomas and Jan of Leeuwarden and his sister Sus Vyver of New Zealand. Predeceased by his sister Aukje DeGraaf of Drachten. Home address: 54 Thomas St., Brampton, ON L6X 1P2</p> <p>Suddenly on Thursday, March 29, 1984, the Lord took unto himself our dear friend, JOHN DEWOLDE at the age of 51. May the Lord continue to strengthen and comfort Mary and the family. We praise the Lord for the friend he was to us: Ben & Henny De Regt Morris & Tina Thalen Henry Thalen Wietse & Betty Terpstra Peter & Riek Vink When Christ shall come with shout of acclamation And take me home what joy shall fill my soul. Then I shall bow with humble adoration And then proclaim my God how great thou art.</p> <p>Classis Huron expresses its sympathy to the Rev. John Hielkema and children Joanne, Debbie, Cindy and Robert, with the death of, Mrs. TRUDY HIELKEMA April 6. It is our conviction that God will give them strength for this time of sorrow. The future is as bright as the promises of God.</p> <p>On April 4, 1984 the Lord took unto himself our dear mother, grandmother and great-grandmother, DIEUWKE DAM in her 83rd year. Predeceased by her husband Doeke (1971). Dear mother of: Edward & Wilma Dam — Hamilton, Ont. Jean Slagter — Hamilton, Ont. Arie & Lola De Leeuw — Caledonia, Ont. Ralph & Joyce Vyn — Ancaster, Ont. 11 grandchildren and 7 great-grandchildren. The funeral took place on April 6, 1984 at the Mount Hamilton Chr. Ref. Church. Psalm 23.</p>	<p>De vrouwen Ver. "Rondom Gods Woord" betuigd haar hartelijk deelnemen met Mrs. Van Dijk en family bij het overlijden van, Mr. DIRK VAN DIJK in van ouderdom de 78 jaar. Ik zal dan gedurig bij U zijn; Gij hebt mijn rechterhand gevat; Gij zult mij leiden door Uw raad, en daarna opnemen in Uw heerlijkheid. (Psalm 73:23,24). April 9, 1984. Simcoe, Ont.</p> <p>On March 29, 1984 the place of which Jesus speaks of in John 14:1-4 was ready, he came and took to be with himself, DONALD VAN DYKEN May the comfort with which Jesus comforts his disciples in this passage, be always yours Jane. Your loving friends: Bill & Margret Grin Joe & Hilda Wiersma John & Edith Vander Ende Henry & Tina Stienstra</p>
				<p>Ministers Grace Christian Reformed Church is located near Toronto in Scarborough, Ont., an exciting city, and is trying to serve that community. Any pastors interested in being considered for a call please contact Anne Geuzebroek, 613 Aspen Rd., Pickering, ON L1V 3S7; phone: 416-839-8872.</p>
				<p>Wanted Does anyone have a used encyclopedia that he or she wants to sell at a reasonable price or donate to Calvinist Contact? We need one for our reference library. Write to Editor of Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 or telephone (416) 682-8311.</p>
				<p>Accommodation Share accommodation: A girl wanted to share accommodations in an apartment, Yonge and Eglinton area, Toronto. Available immediately. Please call: 483-3406 or 822-9203. Looking for an apartment to share in Toronto. Call after 6:00 p.m. at (416) 485-1377 and ask for Bob.</p>
				<p>For Rent St. Catharines: 1 bedroom apartment (upstairs) available in St. Catharines, June 1, 1984. Private entrance; appliances; fully carpeted; utilities paid. Call: 688-1808 before 9:00 a.m. or after 7:00 p.m. FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico). Ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.</p>
				<p>Personal Sincere christian girl, mid-twenties, Dutch descent, university degree, living in S.W. Ontario, would like to get in contact with professional gentleman, who likes music, likes to go out, is romantic and has a sense of humor. All honest well-meaning replies will be answered. Please write to: Calvinist Contact, Box #4801, 99 Niagara St., St. Catharines, ON L2R 4L3</p>
			<p>Personal Chr. Ref. widow 62 would like to correspond and meet with sincere christian man. About same age. Write in Dutch to: Calvinist Contact, Box 4802, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	

Classifieds

Cottages	Help Wanted	Teachers	Real Estate	Real Estate
<p>Langs Marina and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984. <i>Write or phone for brochure:</i></p> <p>Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>Chalet For Rent By week or month from April 28 to the end of October. Located in the beautiful Blue Mountain area overlooking the Beaver Valley and Georgian Bay. Twenty minutes from the Collingwood CRC. \$140 per week. Phone or write: S. Dykstra, Box 175 Clarksburg, ON N0H 1J0; (519) 599-3789.</p> <p>ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1 L0L 2P0 LEN & RITA BETTE</p>	<p>Needed: A single man for work on a dairy farm. Experience in milking and working with farm equipment necessary. Phone: (613) 398-6956 anytime.</p> <p>Wanted, a full-time experienced person for a dairy farm of registered holsteins. Modern home and free heat available. Dunnville area. Contact Pete Langerap, R.R.#1, Dunnville, ON N1A 2W1; phone: 416-774-5065.</p> <p>Year round responsible position available for reliable man in greenhouse/vegetable operation in Hamilton area. Greenhouse experience and ability to supervise employees will be an asset. Call: 416-335-0062.</p>	<p>BOWMANVILLE: Knox Christian School invites applications for a possible opening in the senior grades. Send applications to Mr. J. W. VanManen, Principal, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5871 (school) or 728-1030 (home).</p> <p>JARVIS: Jarvis District Chr. School invites applications from qualified teachers for a part-time kindergarten position (2 days a week) for the period Sept. - Dec., 1984. Please send applications to P. Weening, principal, Jarvis, ON N0A 1J0; 519-587-4444.</p> <p>NEWMARKET: The Holland Marsh District Christian School invites applications for a full-time position involving any two of the following areas: Remedial, Kindergarten, Music, and French. Please forward letters of application and resume to: Mr. H. VanderVecht, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9; phone: 416-775-3701 (school), 416-775-2645 (home).</p> <p>OSHAWA: The board of Immanuel Christian School invites applications for a teaching position in grade 5,6 starting September, 1984. Please send complete resume and transcripts, including practice teaching evaluations and references to Peter Van Manen, principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4, or phone: 416-728-9071.</p> <p>PACIFIC CHRISTIAN: Pacific Chr. School, K-12 invites applications from suitable qualified teachers for the following full-time position: combination of: French, grades 6-8 and business (including typing) grades 9-10. Contact the principal Mr. R. Sutton, 671 Agnes St., Victoria, BC V8Z 2E7; phone: 604-479-9365.</p> <p>REGINA, SK: Regina Christian School Association intends to open a Christian School (K-8) in September, 1984. We, therefore, invite applications for a principal and teachers. Applicants are encouraged to apply for these challenging positions by immediately contacting Mr. Nico Wyngaarden, 3433 - 21st Ave., Regina, SK S4S 0T8; (306) 584-0294.</p>	<p>For Sale A Dutch delicatessen store in S.W. Ontario, in a thriving farmers district; close to Chr. Ref. and Ref. Churches. We have operated this business for 30 years as a family, and now wish to retire. Business only. Phone: 519-235-2238 (day time) or 235-0324 (after 6:00 p.m.)</p> <p>Kingston area hog farm: 160-sow operation, farrow to finish, including eight buildings; 40-ton farmatic grinding mill, 1600-ton concrete manure tank, 3x100-ton grain bins, automatic feedings throughout; 125 acres of land; 4-bedroom house with 2 full bathrooms in excellent shape. One mile south of the 401 on Hwy. 133. Fred Boven, RE/Max Kingston Realty Inc. Phone: 613-389-7673 Asking price \$199,000.00.</p>	<p>— Live near the Church — Bethany-Fenwick One acre with nice brick raised bungalow style on paved road. Large diningroom and 2 large bedrooms, hardwood floors, new carpeting and attached garage. Huge unfinished basement with large windows, ideal for add. bedrooms and rec. room. Well kept and priced to sell at \$74,900.00.</p> <p>St. Catharines Churches and Schools Brand new 3 bedroom bi-levels now under construction. Choice of colours, etc. if you hurry! Lovely large pie-shaped lots. From \$70,900.00 and walk to Calvin and Beacon Schools. Enquire today. Call: Carl Maartense res: 934-0428 Ralph DeGroot res: 935-1229 DUCA REALTY LTD., realtor 937-7122</p>
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Teachers

ALBERTA: Neerlandia School, Alta., invites applications for a possible opening for a **Language Arts** teacher for gr. 5-10 for the 1984/85 school term. Send applications and resume to Dr. H. Treleaven, Superintendent of schools, County of Barrhead, #11, Barrhead, AB T0G 0E0 or phone Mr. J. Piers, Principal, (403) 674-5881 (school) or 674-4308 (home). Applicants must qualify for an Alberta teaching certificate.

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible **English** position and
1 possible **Science** position

beginning August 1, 1984.

Send application, resume, transcripts, and teacher certificate to:
Search Committee, 15353 - 92nd Avenue, Surrey, BC V3R 1C3
For further information contact: F. Herfst, Principal 604-581-1033

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and Language Arts teacher

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Trudy De Groot, 4827-5 Ave., SW, Calgary, AB T2C 0C7

Events

CALENDAR
of events

Apr. 28

Dutch Choir Festival 1984: **Guelph**, First Chr. Ref. Church, at 8 p.m. and in **St. Catharines**, May 12, Covenant Chr. Ref. Church, 8 p.m. Participating: choirs from Kitchener, Guelph, St. Catharines, organ and brass, congregational singing and mass choir numbers.

May 3

Hamilton Holland Club presents "The Ramblers" in concert at 8 p.m. at Mohawk College Theatre. "Free parking with show of ticket."

May 5

Redeemer College Annual Membership Meeting at 2 p.m. at the College (467 Beach Blvd., **Hamilton**).

May 5

6th Young Adults Day Rally, "Kids of the Kingdom" at the **Hamilton** District Chr. Highschool.

May 5

Spring concert by the choirs and brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ; 7:30 p.m. in the **Exeter** United Church (James Street).

May 9, 10, 11, 12

Hamilton District Christian High School presents the play "The Corn is Green" by Emyln Williams at 8:00 p.m. in H.D.C.H.S. Tickets are \$3.00 per person or \$9.00 per family and will be available after April 24th at H.D.C.H.S.

May 11

Burlington choir Soli Gloria under the direction of Elizabeth Van Meggden and participation of Guido de Bres High school choir of Hamilton will hold its annual spring concert in the Rehoboth Canadian Ref. Church in **Burlington**.

May 22

Conference sponsored by the Ontario Alliance of Christian Schools: The Christian School and the Handicapped Child; 10-3 p.m. at the John Knox Chr. School, **Brampton**. Contact your local Chr. school for registration information.

June 13

De Hollandse dag in het Moorefield park; aanvang 10 uur.

June 24-28

Social Justice Summer Institute at Newman Theological College, **Edmonton**, Alta. See ad for more details.

Frisian Play:

Jo Binne trouw ... of net: Apr. 27, **Woodbridge**; Apr. 28, **Wellandport** (note this is a change from the previous location of Vineland).

Speaking schedule of Rev. and Mrs. R. Wurmbrand:

April 20, 21, 22, 25, **Toronto**, Ont. and area; Apr. 29, **St. Catharines** and **Niagara Falls**, Ont.

Spring Concerts

by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ: April 28, at 8 p.m. in the Collier St. United Church, Collier St. in **Barrie**; May 5, at 7:30 p.m. in the Exeter United Church on James St. in **Exeter**.

Change of Location Notice

Frisian Play

"Jo binne trouw ... of net"

The performance scheduled for April 28 in Vineland will now take place in the Wellandport Christian School, April 28, 7:30 p.m.

Spring Concert

7:30 p.m.

In the Exeter United Church (James St.). By the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ.

Date: May 5, 1984.

Fellowship Day for Singles

for singles, widows, widowers and single parents

June 16, 1984

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Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 27	Wed. Apr. 25	Thurs. Apr. 19-8:30a.m.	Wed. Apr. 18-8:30a.m.
Fri. May 4	Wed. May 2	Thurs. Apr. 26-8:30a.m.	Wed. Apr. 25-8:30a.m.
Fri. May 11	Wed. May 9	Thurs. May 3-8:30a.m.	Wed. May 2-8:30a.m.

Let's Play CHESS

Pete Layer

CORRESPONDENCE RESULTS

1982 Finals: J. Vander Geest 1/2 P.W. Lamain 1/2

With this draw, Mr. Lamain has won the 1982 Calvinist Contact Correspondence Chess Championship. Congratulations! A choice of chess books will be his prize. This is the first time Mr. Lamain has won even though he came close on many occasions. Final Standings (1982): P.W. Lamain 1 1/2 K. Amsinga 1 J. Vander Geest 1/2

1984 Group: K. Amsinga 1 W.L. Boer 0

This is the first result of the 1984 series.

Deciding Game in 1984 Finals

White Black

P.W. Lamain K. Amsinga

1. P-K4, P-K4;

2. N-KB3, N-QB3;

3. B-B4, B-B4

4. P-B3, This is the Giuoco Piano Opening — well analyzed in books. Perhaps Black slipped with the pen for 4...., N-B3 is more usual

4...., P-B3; Now Black will get into some problems, but he defends well.

5. P-QN4, B-N3; 12. B-B7 ch., K-B1;

6. P-QR4, P-QR3; 13. B-R5, P-Q4;

7. P-R5, B-R2; 14. QN-Q2, KR-N1;

8. Q-N3, N-R3; 15. P-N3, B-K3;

9. P-R3, N-K2; 16. N-R4, Q-Q2;

10. P-Q3, P-B3; 17. Q-Q1, BxRP;

11. BxN, PxB;

* Here Black is too greedy. The pawn is not for free. Black was out of immediate danger, but now!

18. Q-B3 seals his fate.

White threatens 19. QxP mate. 18...., Q-Q3 won't help because of 19. RxB. Black resigned a few moves later.

John Knox Christian School

Clarkson

ONTARIO

1959 REUNION 1984

The Board of the John Knox Christian School Society invites you to participate in the 25th Anniversary festivities on D.V.

Saturday, June 9, 1984

Open house will be held in the school between 12 noon - 4 p.m. Coffee and sandwiches will be served.

Arrangements have been made for a social hour from 5:30 - 6:30 p.m. in the Meadowvale Inn at Erin Mills Parkway and Highway 401, to be followed by dinner at 6:45 for an evening of fellowship and praise.

Dinner tickets at \$15.00 per person should be purchased before May 18 from Mrs. Willy McGuinness (nee Rutgers) tel. 416-822-5572 or P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 3X9.

A limited supply of yearbooks will be available.

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Attention Young People's and Young Adults' Groups:

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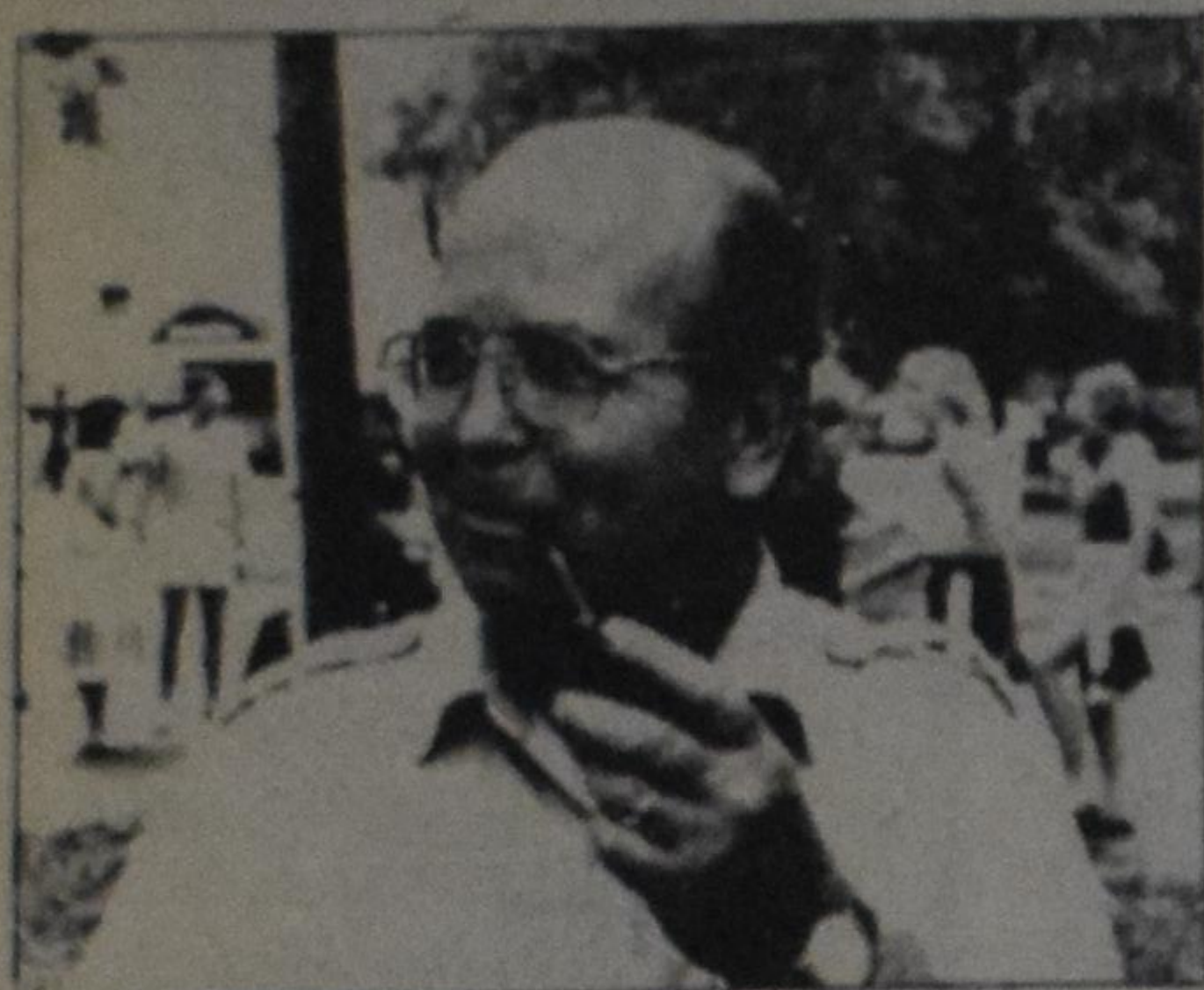
Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? Calvinist Contact invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C. Send all material to: Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

C.C. Classifieds bringing the Christian community together.

Fun in the sun can begin with an advertisement in C.C.

Dutch



Van Halsema's onthullingen

Gesprek over uw en mijn kerk

heel in het kort een summier klein verslag van ons gesprek.

...

Margriet vindt het helemaal niet leuk dat ik met kleinzoon Dirk die Zaterdagmorgen een fikse wandeling ga doen. "Je eist hem helemaal voor jezelf op," zei ze bedroefd. Maar ik verheug me er zo op om met die seminarian nou es een lekker theologisch gesprekje te voeren. En dan moet je de buitenstadse lucht om je oren laten wapperen, mocht het gesprek duffe allures krijgen. Margriet is niet meer zo goed ter been: met haar hadden we hoogstens een blokje-om kunnen tippelen.

Nu ga ik u iets over ons gesprek vertellen. Daar ik nogal alarmerend te keer ging, drong Dirk er op aan dat ik ook in het publiek best eens aan de noodklok kon gaan hangen.

We spraken vluchtig over "vrouwen in het ambt." Nog binnen de stadsmuren zaten we elkaar al geducht in de haren. Dat vermag niet veel, want Dirk verloor zijn haardos door het knoerharde studeren en ik natuurlijk door hoge ouderdom. Dirk was er geheel op teugen en deze Kuyperiaan er helemaal voor... en daar kun je nog best Kuperiaans om zijn, hoor!

Maar het gesprek werd interessant toen kleinzoon me uitlokte om te verkondigen of de Nederlandse Gereformeerde Kerken de Amerikaanse en Canadese wijlen-zuster kerken op sleeptouw hadden of hebben. Ik sprong verschromt opzij. "Jonge," zei ik, "daar waag ik me niet aan, hoor! Tot dusver hebben mijn ernstige artiekeltjes nog maar een reactie uitgelokt, laten we het daar nu op houden." Maar de jongen bleef maar doorzeuren-als dat maar goed komt later op de preekstoel!-dus

Net als enige lieden in Canada heb ik zo mijn eigen mening over verschillende zaken. Hopelijk zonder geopinieerd te zijn. Dat wordt je in Nederland tegenwoordig wel vlug afgeleerd. Mijn visie op dit benauwende vraagstuk is er misschien helemaal naast. Ook een zin die het in Nederland erg goed doet. Je kunt er het beste maar naast wezen. Er naast wezen om je zoveel mogelijk aan je naaste te geven. Dat geeft wel zo ongeveer aan in welke klemmen het voortrollende Gereformeerde volksdeel gejaagd is. Even een aardig voorvalletje.

Net voordat we naar Canada vertrokken... "Mag ik even binnen komen?" De dominee. Zijn eerste bezoek sinds onze laatste reis. Margriet verschieft van kleur. Ze loopt rond in haar onderjurk, want we hebben weer eens één van die vreselijk warme Hollandse zomerdagen. Bovendien zitten we tien hoog, dus veel dicht bij die gloeiende vuurbal.

Terwijl ik de dominee in het halletje van zijn hoed ontdoe en hem alvast maar een sigaar aanbied -die hij natuurlijk weigert want zelfs in Holland roken dominees niet meer, vanwege de luchtlong-en kerkeraadskamer-vervuilingschiet Margriet in een lekker zomerjurkje, die ze nog net op tijd bij C. en A., hoek Vismarkt en Heerestraat, gedurende een jarenlange uitverkoop op de kop getikt had. In de bus zuchtte ze: "Oh, je moet er zo gauw bij wezen, want zo zijn ze allemaal weer weg... vooral de grote maten."

De dominee informeert of er nog

kleinkinderen bijgekomen zijn. Zijn zwarte ambtsboekje houdt hij keurig bij: hij weet nog dat er toen 14 waren. Onze oude dominee zou gezegd hebben dat dat wel een heel rijkè zegen was. De nieuwere dominees hebben die gelijke woordjes niet meer in hun spreektaal.

Er is weer eens een probleempje in de kerk. Er werd besloten om kindertjes aan het avondmaal toe te laten. Daar waren nogal wat kerkgangers boos om. Daarom is er nu besloten twee communies per Zondag te houden: 's morgens voor ouderen en jongeren, 's middags enkel voor ouderen die 's morgens niet aanwezig konden of wilden zijn vanwege onoverkomelijke gewetensbezwaren. De dominee vond dat een mirakels goede oplossing.

Geduldig legde hij uit waarom hij dacht dat kinderen wel mochten deelnemen. "Maar," zei hij, Margriet's afkeurende blik waarnemende, "misschien ben ik er helemaal naast, hoor!"

Waarop Margriet antwoordde -oh het is toch zo'n pientere meid-: "Dat bent u inderdaad, maarre... misschien ben ik er helemaal naast, hoor!" De dominee glimlachte verrukt. Zijn malancholiek gelaat kreeg echter een nog verdrietiger uitdrukking toen ik hem vertelde dat we nogal eens bij de Christelijk-Gereformeerden kerkten. Dat vond hij heel interessant, vooral omdat die kerk zo dicht bij was. Over het 'waarom' sprak hij niet. Vanwege de tolerantie zaten we tegen het einde van zijn bezoek zo ongeveer naast onze stoelen.

De dominee keek op zijn klokje. Oh, oh, nu moest hij voortmaken. Die avond zou er in Amsterdam geageerd worden tegen de kernraketten. Een hele groep Groningers hadden een halve trein

afgehuurd om aan de optocht deel te nemen. De dominee zou mee als geestelijk verzorger. Dat leek me wel een goed idee.

Ik herinner me de volle treinen als de Jongelingen op Gereformeerde Grondslag hun Bondsdagen hadden. Ademloos werd er geluisterd naar de toespraken van Prof. K. Dijk, Gerbrandy en Waterink. Ik herinner me zo goed hoe de laatste spreker de jongelingen van advies diende omtrent overmatige seksuele driften... je moest dan maar eens flink gaan lopen en vooral goed tegen de wind intornen.

Op de terugreis naar het Hoge Noorden gebeurde het nog wel eens dat de jongelingen Heinekes en Bols aanspraken. Toen had er een geestelijk verzorger aan boord moeten zijn. Ondanks alle geestelijke bloedarmoede zijn er toch wel een paar dingetjes ten goede veranderd.

Ik wenste de dominee veel sterkte. Zijn droeve blik verhelderde. Ik moest vooral de groeten doen aan zijn collegas in Canada, en hun vertellen dat het alles nog wel een beetje meeviel. Toen ik hem uitliet fluisterde ik hem in het oor: "Wat wordt het nu Zondag, dominee, Reagan of Jezus..."

Heel even keek hij me strak aan. Toen zei hij zachtjes, "Jezus, en Hem alleen."

...

Dirk en ik stonden stil bij een omgewaaide boom. Met mijn stok peuterde ik in het rotte hout onder aan de stam. Toen liet ik de punt van mijn stok gaan over de nog gave bast. Dirk keek me aan en ik zag dat hij me begreep.

(wordt vervolgd) ...

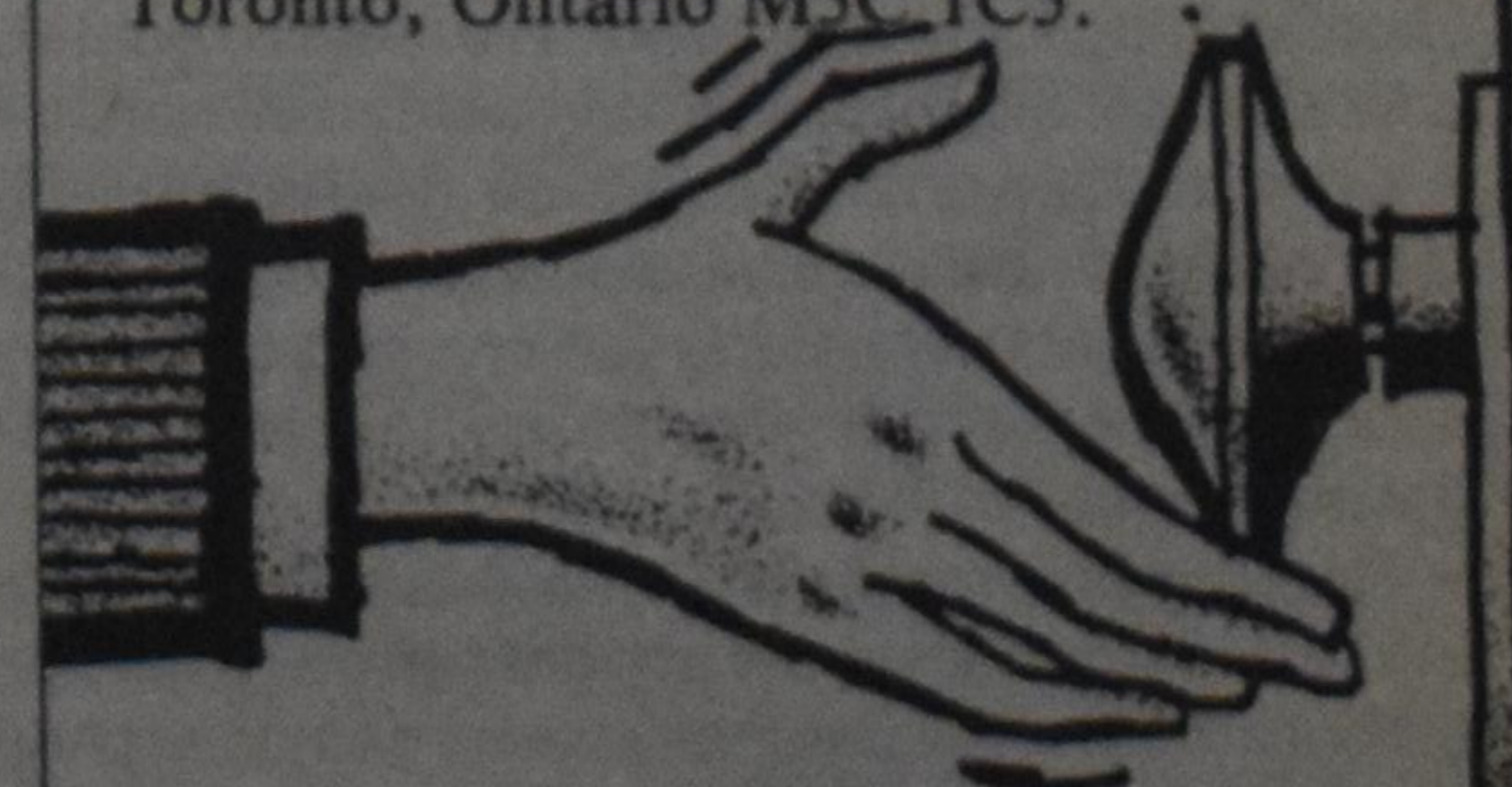
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Ministry of the Attorney General

 **Ontario**

Roy McMurtry, Attorney General
William Davis, Premier

Dutch

De balans hangt scheef voor het evangelie in

Betty Nieuwstraten

Subsidie voor Islam

Mijn laatste artikeltje besloot ik met de opmerking dat veel mensen zich afvragen of wij soms met de Islam — de godsdienst van een groot deel van de Molukkers, de Turken en de Marokkanen, waarvan een groot aantal in Nederland vertoeven — het paard van Troje hebben binnen gehaald.

Voor velen van de Nederlanders is die vraag meer pertinent geworden deze week. De overheid heeft besloten subsidie te verlenen voor de bouw van een moskee in het noorden van het land, terwijl in Slikkerveer, nu een wijk van Ridderkerk, gelegen tussen Dordrecht en Rotterdam, alreeds een moskee wordt

gebouwd met rijkssubsidie.

Daar wordt ook een 2-weekse tentoonstelling gehouden "om wat meer informatie te geven over dit geloof (Islam) en de Molukse beleving ervan. Ook over de geschiedenis en de cultuur wil men de Ridderkerkers graag wat meer informatie aanreiken."

Er bestaat een uitstekende verstandhouding tussen de "vreemdelingen" of "buitenlanders," of "minderheden," zoals ze beurtelings wel worden genoemd, en het merendeel van de Ridderkerkers. Hoeveel scholen zullen gehoor geven aan de schriftelijke uitnodiging van de Islamse stichting om de tentoonstelling te bezoeken? Alle lagere scholen ontvingen een invitatie!

Er zit natuurlijk wel een prachtige kant aan maar, met het leeglopen van onze kerken en de groei van de secten, kon dit nog wel eens een bedreiging worden voor de christelijke kerken, want dit beperkt zich natuurlijk niet tot deze twee gevallen.

Er staat ergens in de Bijbel: "... Verduisterd in hun verstand, vervreemd van het leven Gods om de onwetendheid, die in hen heerst, om de verharding van hun hart." En ook: "Mijn volk gaat verloren door gebrek aan kennis."

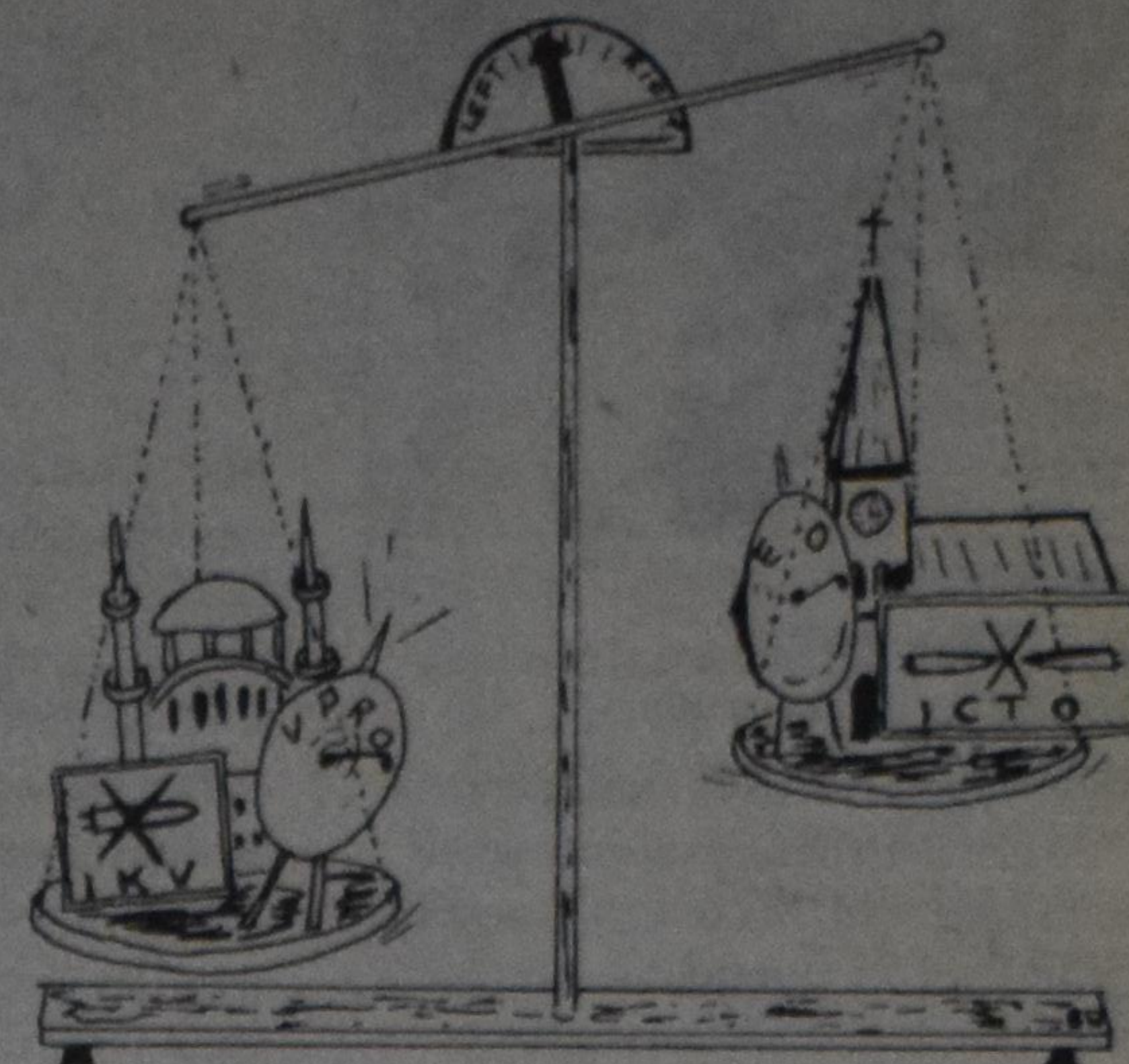
Het zal zeer waarschijnlijk ook niet bij deze twee moskees blijven die subsidie ontvangen. Het kon de regering nog wel eens grijze haren gaan bezorgen als straks van alle kanten verzoeken om subsidie binnenkomen. Kerken worden hier in Nederland niet gesubsidieerd, maar de Islam gelovigen verklaren dat hun moskees vergaderplaatsen zijn voor hun landgenoten om hun cultuur te beleven, waarvan de godsdienst de leidende kracht is. Twee vliegen in een klap, zo te zeggen. Rassenhaat is uit den boze, maar velen vragen zich af of het anti-christ aspect geaccommodeerd moet worden.

Geen steun voor ICTO

De kerkelijke synoden hebben besloten dat het plaatsen van kernwapens niet in overeenkomst is met God's plan voor Zijn schepping, en daarom in strijd met God's Woord, en daarom verwerpelijk, uit den boze. De Gereformeerde Synode besloot eveneens het IKV (Inter-Kerkelijk Vredesberaad), financieel en moreel te blijven steunen, maar het ICTO (Inter-kerkelijke Commissie Tweezijdige Ontwapening), te laten vallen, hoewel het een grote aanhang heeft, niet alleen van Gereformeerden. De polarizatie, alreeds geruime tijd een verkavelende fors in de Gereformeerde Kerken, is daardoor niet weinig verscherpt.

De ICTO-leden in de G.K., merendeels alreeds verontrust om andere redenen, protesteren heftig. Zij vragen de synode wat hen het recht geeft voor de kerk te spreken terwijl maar 50 % van de gereformeerden achter hen staan. Ook waarom de synode niet accepteert dat de Bijbel ook leert dat een land zich weerbaar moet opstellen, speciaal in tijden van oorlogs dreiging.

Conventionele wapens — die op zichzelf reeds de allerafgrijpelijkste vernielingen teweeg brengen — zijn slechts een pijl en boog in vergelijking met het wapentuig gebruikt in de Tweede Wereldoorlog. Nu heeft de vijand zijn kernraketten



opgesteld langs de hele grens van zijn land, gericht op West Europa. Heeft Nederland dan niet de plicht om de verdedigingsketen die de Westeuropese landen opzetten, sluitend te maken? Willen ze het land dan openstellen voor de Russen om hen de gelegenheid te geven vanuit ons land hun geplande vernietigingen ten uitvoer te brengen?

Er wordt veel geargumenteed, over en weer, maar het koelt de gemoederen niet. Integendeel, de Synodale achterban begint te praten over "burgerlijke ongehoorzaamheid," acties die ze willen voeren tegen de overheid als de raketten toch geplaatst worden, acties in de vorm van het inhouden van een gedeelte van het belastinggeld. Velen vrezen dat een andere kerkerscheuring niet kan uitblijven.

Het dagblad TROUW vertoonde deze week een politieke prent waarop twee briesende nijldige tijgers, zij aan zij, hun krachten metend, een mager mannetje dat met opgeheven hand, waarin een raket, tussen hen instaat, zowat platdrukken.

Het heeft waarschijnlijk geen uitleg nodig, de tijgers vertegenwoordigen de USA en de

USSR, het mannetje Nederland. De Russen worden steeds feller in hun beschuldigingen aan het adres van Amerika dat het Nederland onder druk zet. Zelf plegen ze politieke chantage als zij Nederland beloven nooit kernwapens op hun grondgebied te zullen richten als Nederland geen raketten plaatst. Iemand reageerde op dit Russische voorstel ongeveer zo: Als Nederland geen kernwapens plaatst gaan de Russen met gewiekste haast grote flatgebouwen, hotels, en andere woonruimten oprichten in Siberia, om de Nederlandse bevolking te huisvesten, en dan Nederland te gaan gebruiken als oorlogsbasis.

Evangelische Omroep kreeg B-status

De VPRO en de E(vangelische) O(mroep) ontvingen kortgeleden hun B-status, dat betekent dat zij nu zoveel leden hebben dat ze recht hebben op meer zendtijd.

Dat de VPRO een zoveel grotere aanhang verworven heeft wordt door velen als zorgelijk beschouwd. Haar programma's zijn vaak onbehoorlijk en vulgair, in

Betty Nieuwstraten overleden

Wij hebben zo juist bericht ontvangen dat Betty Nieuwstraten is overleden op 13 April in H.I. Ambacht, Nederland. Alhoewel Betty aan kanker leed is ze gestorven aan een hartinfarct.

Juffrouw Nieuwstraten was 67 jaar oud. De laatste twee jaar woonde zij in haar vroegere geboorteplaats, nadat ze 25 jaar onderwijzeres is geweest in Chatham, Ontario.

We zijn God dankbaar voor de korte tijd dat ze haar ervaringen in Nederland kon delen met de lezers van Calvinist Contact.

Over dominees en oogendienaars

Ds. Tuyl schreef in z'n Persoverzicht dat er nog een week tijd is om iets aardigs te doen voor uw dominee. Een eerwaarde collega kreeg een trip naar Florida aangeboden! als voorbeeld.

Wij vragen ons wel eens af waarom een dominee wel, en andere mannen en vrouwen niet? Die werken toch ook hard, niet alleen in hun dagelijks werk? Ze doen het werk in God's koninkrijk er nog even bij in de avond uren en

zaterdag.

Nee, die mensen vragen niet om een extra reisje, of een grote gift als ze eens hun werk neerleggen. Ze doen in getrouwheid hun werk in opdracht van hun Zender.

Dat is ons geleerd, en al het andere noemen wij oogendienaars die graag in de gunst komen, om het met een mooi woord te zeggen.

Gerald en Annie Vandezande, Sr.

RECHT
VOOR
SLACHTOFFERSSTEUN EN ZORG
VOOR ELKAAR

Gedurende de speciale "rechts week in Ontario" wordt u er op aangedrongen de hand te reiken aan slachtoffers van misdaden.


Ons gerechtsstelsel heeft een goede traditie voor de bescherming van overtreeders. We moeten echter allen erkennen dat slachtoffers ook rechten en noden hebben.

In een tijd van crisis hebben de slachtoffers en hun families hulp nodig. Ze hebben inlichtingen en leiding nodig in de gebruikmaking van ons gerechtsstelsel. En ze hebben onze steun en zorg nodig in het leren leven met de gevolgen van een misdadige overtreding.

Het gouvernement van Ontario heeft een aantal initiatieven genomen die gericht zijn op hulp voor deze slachtoffers. Maar persoonlijke en gemeenschappelijke medewerking is noodzakelijk!

Doe mee! Neem deel aan plaatselijke programmas en diensten die trachten misdaden te voorkomen. Neem contact op met uw plaatselijke politie bureau of het provinciale gerechtsgebouw, of schrijf naar: Provincial Secretary for Justice, Queen's Park, Toronto, ON M7A 2A1.

Provincial Secretariat
for Justice

 Ontario

Gord Walker, Minister
William Davis, Premier

Nederland

tegenstelling met de christelijke omroepen.

Evenwel, ook hier zijn de gelovige christenen verdeeld, zij het ook dat hier een zekere integratie voorkomt. Bij de EO valt de nadruk op het uitdragen van het Evangelie, bij de NCRV op het christelijk leven in een zichzelf zoekende wereld, wat helaas, niet altijd als geslaagd op de luisteraars/kijkers overkomt.

Nu deze omroepen meer zendtijd moeten hebben wordt er gemopperd door de andere omroepen omdat deze extra tijden van hun zendtijden genomen zullen moeten worden, eerlijk delen! De niet-christelijke omroepen zien niet in waarom deze twee christelijke omroepen naast elkaar moeten blijven voortbestaan. Waarom kunnen ze niet fuseren? Deze omroepen denken er niet aan dat ook zij dit zouden kunnen doen.

De EO is natuurlijk erg dankbaar deze status verkregen te hebben. Ze hielden een dankstond die later door de radio werd uitgezonden. Kort voordat de dankstond gehouden zou worden werd er in een VARA programma iets bijzonders gedaan. Er werd gebeden door een dame(?). Het klonk heel oprecht en eerbiedig. Ze bad het ONZE VADER.

Toen ze het "Uw wil geschiede" had uitgesproken week ze af van de tekst en bad of Gods wil ook mocht geschieden in de Nederlandse Omroep, zodat er geen zendtijd gedeeld zou moeten worden met de EO - er werd geen VPRO genoemd! - en dat de dankstond maar mocht overgaan van een B-status in een Geen-status voor de EO.

Betty Nieuwstraten is een vroegere emigrant naar Canada.

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Books



Building on the Rock

Rev. H. Van Andel

Do not resist one that is evil

You have heard that it was said: "An eye for an eye and a tooth for a tooth." But I say to you, do not resist one who is evil.

Matthew 5:38,39.

Many people think that in this word Jesus does not refer to the explanations of the law which the rabbis gave, but to the law itself as it was given by Moses.

There are several places in the Pentateuch where we can find the "eye for an eye" word. In Exodus 21:24 we can read it in connection with harm done to a pregnant woman. In Leviticus 24:20 it is repeated in another connection. It looks as if Jesus puts his own view over against the Mosaic law.

Yet, this is not the case. The rule: "An eye for an eye and a tooth for a tooth" was in Israel a rule to be applied in court by the judges. They were bound to apply this so-called "jus talionis" in the way they sentenced people. However, the Jewish rabbis stated that not only judges, but every individual possessed this right of retribution.

In our text Jesus voiced his strong objection against such an application of this rule. The Mosaic law itself already underscored this clearly. We read in Leviticus 19:18: "You shall not take vengeance or bear any grudge against the sons of your people, but you shall love your neighbour as yourself; I am the Lord."

Jesus concurred with this word when he said: "do not resist one that is evil." His intention was to warn his disciples that they were not entitled to take the exercise of justice into their own hands. We have to remember this also. The right to punish people, who have acted unlawfully against us, is not up to us. Only the authorities have this right.

We should never act as if we ourselves are judges.

Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC

Theology

Frustrating and confusing

Essays on Biblical Theology by Hartmut Gese, Augsburg Publishing House, Minneapolis, 1981; pp. 246. Ray Metcalf, North York, Ont.

Hartmut Gese is professor of Old Testament at Tübingen University. Although obviously a very intellectual man, the presuppositions with which Mr. Gese approaches the Scriptures are totally unacceptable to the evangelical community. A naturalistic view of Scripture is assumed which leads to philosophical speculation as it must rather than to a study of Theology.

Ironically, his first essay is entitled *The Biblical View of Scripture*. No chapter could be more unbiblical. Other topics which are discussed are: Death in the Old Testament, The Law, The Atonement, The Origin of the Lord's Supper, The Messiah, The Prologue to John's Gospel and The Question of a World View.

Most readers will find the author both frustrating and confusing. It is very difficult even for one who enjoys reading theology to determine what, specifically, Mr. Gese is trying to say.

Only those who are very well acquainted with the German Liberal theologians and who want to know current German thought ought to consider this book. I was very saddened recently to see such a confusing and misleading book on the shelf of one of Canada's better known "conservative" book-stores.

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Mijn man en ik 24
Je kunt hier fijn streken uithalen 30
Schenk ons uw sterkende liefde 35
Deftige dame en kostelijk man 41
Terima kasih 46
Mijn lieve dochter hier, Beatrix 50
Nawoord 54
Ik wil niet niks gaan doen . . . 55
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